



Karma-vibhaṅgam



Text edited by Sylvain Lévi



Translated by Ānandajoti Bhikkhu

Introduction to Karma-vibhaṅga

The Doctrine

On the night of his Awakening the Buddha had three principal insights: he had been reborn in many different forms and lives over the course of an inconceivably long period of time; that beings are traveling through *saṃsāra* (the round of births and deaths) according to their deeds, good and bad (*karma-vipāka*); and the insight into the four noble truths, which included as the fourth truth the eightfold noble path.

The teaching of *karma-vipāka* (deeds and their results) was therefore a fundamental insight for the Buddha, which provided the basis for his Awakening, and it has remained central to the teaching throughout the development of Buddhism in its various traditions.

In the original teachings deeds and their results are presented quite subtly, as everyone, of course, produces many millions of intentional deeds, both good and bad, over the course of their lifetime. And the deeds themselves are often motivated by a mixture of good and bad intentions, which are not purely one or the other.

In the later teachings these subtleties were often obscured by the didactic need to present the message in a clear and unambiguous way, and we find what is in essence a very complex teaching reduced to something rather simplistic: do this bad deed in this life, get a complimentary bad result in the next; do this good deed, get this good result.

Although things are not quite so simple as this, it does form the backdrop to many of the later texts and teachings in the Buddhist traditions, and provided simple explanations of events that could be utilised very successfully in stories which exemplified the centrality of causality in the working out of events in people's lives. It is this theme that is elaborated on in this discourse, and the many stories that accompany it.

The Text

The text of Karma-vibhaṅga reproduced here is essentially that included in Mahā-karma-vibhaṅga which was edited by Sylvain Lévi (Paris, 1932), with some small corrections which are noted as they occur. I have repunctuated throughout, and changed the numbering system to Arabic. I have also divided it into sections, and added headings for easier navigation. The examples that illustrate the text, which were not always separated, have been divided and renumbered on occasion.

Lévi's edition is a monumental work having all known parallels, including Pāḷi, Chinese, Tibetan and Khotanese. It also includes extensive annotation and translation in French. As I am not a Chinese or Tibetan scholar, and am unable to check those texts myself, I have only referred to them occasionally, and have mainly focused on the Pāḷi and Sanskrit parallels.

The Karma-vibhaṅga (Kv)¹ appears to be an expansion of a discourse similar to the Cūḷa-kamma-vibhaṅga-sutta found in the Pāḷi Majjhima-nikāya (MN 135), but only 14 states are explained there, the fourteen that make up the first section of the text here. There are then 66 more sections added to the list. They do not follow the same formula set up in these first 14, however, but have their own organising principles.

The discourse can be divided into six sections, there is a long, and rather repetitious Opening in which the scene is set for the discourse. The protagonist who occasions the discourse appears under the name Śuka Taudeyaputra, while in the Pāḷi discourses he is called Subha Todeyyaputta.² The same story regarding Śuka's father that is outlined in the Opening below is also recorded in the Majjhima-nikāya-aṭṭhakathā, in the commentary on Subha-sutta MN 99; and this same Subha appears, after the Buddha's *parinirvāṇa*, at DN 10 in discussion with Ven. Ānanda.

Then comes a section which in outline is similar to the Pāḷi discourse, asking fourteen questions. The replies, however, are much more elaborate than we find in the Pāḷi, and they are in a slightly different order. The second section asks similar questions, but related to specific causes for rebirth in various worlds. The third section asks a series of variant questions in which various factors are either present or absent, and which I have entitled Permutations.

The last two sections differ again, asking about unwholesome and wholesome deeds and their results. The major difference here is that whereas in the first sections many deeds led to one result, here one deed leads to many results, including, interestingly enough, effects on the environment, which is something we also see in the early discourses.³

¹ Lévi called it the *Mahā-karma-vibhaṅga-sūtram*, but there seems to be no textual support for the designation, and it refers to itself simply as *Karma-vibhaṅgam* and as *Karma-vibhaṅga-sūtram*.

² Lévi points out in a footnote that the original form of the name was probably Sua, which has allowed for the development to Subha in Pāḷi and Śuka here.

³ See, for example, AN 4.70, where it is stated that when an unrighteous king rules it gives rise to the sun and moon going off course, the rains not falling, and the crops being corrupted.

Parallels

To this basic form have been added references to discourses and stories from the tradition. It appears from their absence in any of the many parallels that they are late additions to the fundamental text. A little under half of the teachings have no examples provided. Many parallels can be found in the Pāḷi texts.

The examples include stories from the discipline, the discourses, and also from such sources as the Jātaka and Avadāna stories. There are many discourses referenced, sometimes on multiple occasions, which we no longer have access to, but which show what a wealth of material was available to the ancients, which is now lost to us.

One of the sections, No 32, concerning results in another country has a remarkable amount of stories and references attached to it, and in somewhat of a jumble. Even the normal concluding statement appears twice, once in the middle and once at what is now the end. Despite the confusion which prevails in this section, the stories are also some of the most elaborate and interesting in the collection, and include an elaborate *Avadāna* concerning Maitrāyajña (Mittavindaka).

To better get an overview of these stories here is a synoptic table showing most of the sections, stories and their parallels from the Pāḷi and Sanskrit traditions, where known. I also include some of the people mentioned in these sections.⁴

Section	Story	Parallel
Opening	Concerning Śuka Taudēyaputra	Commentary to Subha-sutta, MN 99
1a	Bellowing bull story	
1b, 40a	The spectacle of war	
1c, 13a	Kālika-sūtra	cp. AN 8.40, Duccarita-vipāka- sutta
1d, 13b, 14a	Nandika-sūtra	
2a	verse	
2b	Baka-Pratyeka-brahma-sūtra	cp. Commentary to Jā 405, Baka-brahma-jātaka
2c	Ācārya kathā on epidemics (Sarvaṣadhi, Māndhātā)	
2c	Sapta-sūryopadeśa, Teaching about the Seven Suns	cp. AN 7.66, Satta-sūriya-sutta
6a	Story about Sundarananda (Krakucchanda)	

⁴ As there are many references to people, places and discourses, etc. I have compiled an Index of Proper Names.

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8a, 32a	Pūrvāparāntaka-sūtra	cp. MA 66
10a, 12a	Unnamed discourse	cp. AN 5.199, Kula-sutta
13c	Śākya-sūtra	cp. SN 55.24, Paṭhama-saraṇāni-sakka-sutta
13c	Cūḍā Panthaka story	cp. Commentary to Dhp 25
16a	Siṃha-jātaka	
16b	Varṣākāra	cp. Commentary to Gopaka-moggallāna-sutta-vaṇṇanā to MN 108
16b	verse	cp. Dhp 60
17a	Karma-vibhaṅga-sūtra, Śata-varga	cp. MN 136
25a	verse	cp. Dhp 1-2
27a	Devadatta, Kokālika	
29a, 32g	Ajātaśatru and Devadatta	cp. Commentary to Dhp 12
29a	Śrāmaṇya-phala-sūtra	cp. DN 2.
30a	Śyāmāka-jātaka	
32a	Māndhātu	cp. Commentary to Jā 258 Mandhātu-jātaka
32b, 32e	Maitrāyajña	cp. Commentary to Jā 369, Mittavindaka-jātaka, Avadāna- śataka, 36, Divyāvadāna, 38
32b	Śyāma-jātaka	
32b	Dhanamjaya-sūtra	
32b	Śivālaka-sūtra	cp. DN 30, Sigālovāda-sutta
32c	Story about the poor man in Śrāvastī	
32c	verse	cp. Dhp 2
32d	Independent Buddha Tagaraśikhī	
32f	Devadatta	
32g	Śikhaṇḍī	
32g	Five reasons for a child	cp. AN 5.39 Putta-sutta
32h	Preceptor and student	cp. Vin. 1.45
32i, 70b, 76, cp. 75a	Cakravarti-sūtra	
32j	Mahīśāsaka Vinaya	cp. Vin. PTS I.50
32k	carrying mother and father	cp. AN 2.34
32l	Dakṣiṇā-vibhaṅga-sūtra	cp. MN 142, Dakkhiṇa- vibhaṅga-sutta
32m	the training rules	
32n	Mahākātyāyana	cp. Vin. PTS I.194ff
32o	Missionaries: Madhyandina, Gavāmpati, Piṇḍola- Bhāradvāja, Mahendra	cp. Mahāvamsa, XII

32p	Adhyardha-śatak-sūtra (Pūrṇa)	
32q	500 monastics	
33a	Gopaka (Kakucchanda)	
33b	Īśvara of Campā	
34a	Aniruddhāvadāna (Upariṣṭha)	cp. Commentary to Dhp 382
34b	Poor man of Śrāvastī	
35a	Miṇḍhaka	cp. Divyāvadāna, 9 & 10
35b	Vinayāvadāna	
36a	Daridra-dārakasyāvadāna	
37a, 43a	Hillīśālāvadāna (Tagaraśikhī)	
37a	Śata-varga Āgama, Prasenajit-saṃyukta	cp. SN 3, Kosala-saṃyutta
38a	Tantra-vāya-nidāna	
39a	Anāthapiṇḍada (Kakucchanda, Kanakamuna, Kāśyapa and Sarvārthasiddha, Maitreya)	
	the Kāśmīrī householder, cf 1 above	
40c	poor landholder reborn as a worm	
40d	Mahāmaudgalyāyana turned away from alms (Nanda and Upananda)	
42a	Merchant's son	
43b	Prasenajit	
44a	Māndhātā	
45a	Soṇottara	
45b	Jaṅghā-Kāśyapa	
46a	Bakula (Bākula) (Kakucchanda)	
46a	verse	cp. Dhp 204
46b	Aniruddha	
54a	Śvabhṛpadāvadāna, also Devāvatarāṇa (Kālodayī)	
61a	Padāśva, Kumāra-kāśyapa	
62a	summary verse	
62b	saying to Ānanda	
64a	Buddha crossing the Gaṅgā	cp. DN 16, Mahā-parinibbāna- sutta
64b	Sundarananda	
65a	Viśākha, Mṛgāra's mother	
66, 70a	Devatā-sūtra	cp. SN 1.42, Kiṃ-dada-sutta

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69a	Prince Siṃha	cp. AN 5.34, Sīha-senāpati-sutta
71a	Sumedhā verses (Dharmadinnā, Viśākhā) (Konāgamuna)	cp. Thig 450-524
72a	verses	
73a	verses	
73b	daughter of a poor householder	
74a	Karṇesumana, plus verse	
75a	Cakravarti-sūtra-vibhaṅga (cp. 32h above)	
75b	Aniruddha	
75c	Dīpaṅkara	
75d	a man who lost his eyes	

Here I give another table which orders the Pāḷi parallels in their traditional arrangement beginning with the Vinaya texts. I have placed commentarial parallels in italics:

Parallel	Story	Section
cp. Vin. PTS 1.45	Preceptor and student	32h
cp. Vin. PTS I.50	Mahīśāsaka Vinaya	32j
cp. Vin. PTS I.194ff	Mahākātyāyana	32n
cp. DN 2, Sāmañña-phala-sutta	Śrāmaṇya-phala-sūtra	29a
cp. DN 16, Mahā-parinibbāna-sutta	Buddha crossing the Gaṅgā	64a
cp. DN 30, Sigālovāda-sutta	Śivālaka-sūtra	32b
<i>cp. Commentary to Subhasutta, MN 99</i>	<i>Introductory Story concerning Śuka Taudeyaputra</i>	<i>Opening</i>
<i>cp. Commentary to Gopakamoggallāna-sutta-vaṇṇanā to MN 108</i>	Varṣākāra	16b
cp. MN 136, Mahā-kamma-vibhaṅga-sutta	Karma-vibhaṅga-sūtra, Śata-varga	17a
cp. MN 142, Dakkhiṇa-vibhaṅga-sutta	Dakṣiṇā-vibhaṅga-sūtra	32l
cp. SN 1.42, Kiṃ-dada-sutta	Devatā-sūtra	66, 70a
cp. SN 3, Kosala-saṃyutta	Prasenajit-saṃyukta	37a
cp. SN 55.24, Paṭhama-saraṇāni-sakka-sutta	Śākya-sūtra	13c
cp. AN 2.34	carrying mother and father	32k
cp. AN 5.34, Sīha-senāpati-sutta	Prince Siṃha	69a

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cp. AN 5.39 Putta-sutta	Five reasons for a child	32g
cp. AN 5.199 Kula-sutta	Unnamed discourse	10a, 12a
cp. AN 7.66, Satta-sūriya-sutta	Sapta-sūryopadeśa, Teaching about the Seven Suns	2c
cp. AN 8.40 Duccarita-vipāka-sutta	Kālika-sūtra discourse	1c, 13a
cp. Dhṛ 1-2	verse	25a
cp. Dhṛ 2	verse	32c
cp. Commentary to Dhṛ 12	<i>Ajātaśatru and Devadatta</i>	29a, 32b
cp. Commentary to Dhṛ 25	<i>Cūḍā Panthaka</i>	13c
cp. Dhṛ 60	verse	16b
cp. Dhṛ 204	verse	46a
cp. Thig 450-524	Sumedhā's verses	71a
cp. Commentary to Dhṛ 382	Aniruddhāvadāna (Upariṣṭha)	34a
cp. Commentary to Jā 258 <i>Mandhātu-jātaka</i>	<i>Māndhātu</i>	32a
cp. Commentary to Jā 369, <i>Mittavindaka-jātaka</i>	<i>Maitrāyajña</i>	32b, 32j
cp. Commentary to Jā 405, <i>Baka-brahma-jātaka</i>	<i>Baka-Pratyeka-brahma-sūtra</i>	2b
cp. Mahāvamsa, Ch. XII	Missionaries: Madhyandina, Gavāmpati, Piṇḍola-Bhāradvāja, Mahendra	32n

There are a very few parallels in Sanskrit Mahāyāna works:

cp. MA 66	Pūrvāparāntaka-sūtra	8a, 34a
cp. Divyāvadāna, 9 & 10	<i>Miṇḍhaka</i>	35a
cp. Divyāvadāna, 38 and Avadāna-śataka, 36	<i>Maitrāyajña</i>	32b, 32j

As we can see from the list of references in these tables, most of the teaching is aligned with the earliest form of the tradition, and this is borne out by the whole tenor of the discourse below. We only rarely find any specific sign of the later Mahāyāna teachings, for instance when *Bodhicitta* is mentioned in 7 & 8 below.

Here is a list of the discourses and stories that are named in the text, but do not seem to have a parallel in Pāli or Sanskrit, and are therefore presumably lost in those traditions:

Section	Story
1d, 13b, 14a	Nandika-sūtra
16a	Simha-jātaka
32b	Śyāma-jātaka
32b	Dhanañjaya-sūtra
32i, 70b, 76, cp. 75a	Cakravarti-sūtra
32p	Adhyardha-śatak-sūtra
35b	Vinayāvadāna
36a	Daridra-dārakasyāvadāna
37a, 43a	Hillīśālāvadāna
38a	Tantra-vāya-nidāna
54a	Śvabhṛpadāvadāna
54a	Devāvatarāṇa
75a	Cakravarti-sūtra-vibhaṅga

Verses and Metre

Of the roughly 28 verses found in this work, we find a variety of metres, as seen in the table below. It is clear that metre was not a strong point of the reciter (*bhāṇaka*), and there are many defective lines, including both of the more unusual Āryā verses.

The verses can sometimes be improved upon, or allowances can be made against the reading, as I point out in the notes to the verses as they occur. The parallels include Dhp 1 (25a), Dhp 2 (25a, 32c), and Dhp 60 (16b):

Metre	Position	Total
Śloka (8 syll)	Opening (4 vs), 6a (1), 16b (1), 25a (2), 32c (2), 36a (2), 37 (2) 40d (1), 64b (1)	16
Upajāti (11 syll)	2a (1/2), 2b (2), 64b (1), 69a (2)	5 ½
Jagatī (12 syll)	69a (1)	1
Vasantatilakā (14 syll)	32b (1), 64b (1), 69a (1 line)	2 ¼
Śārdūlavikrīḍita (19 syll)	Eulogy (1)	1
Āryā (16 gaṇas)	45a (1), 71a (1)	2

Index of Proper Names

Numbers refer to section, and letters refer to sub-section, where relevant.

- Ajātaśatru, 16b, 29a, 32b
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 Krakucchanda (Buddha), 39a, 6a
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 Karṇesumana, 73b, 74a
 Kālika-sūtra, 1c, 13a
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 Kaśyapa (Buddha), 13c, 39a
 Kokālika, 27a
 Konāgamuna (Buddha), 71a
 Kumāra-kāśyapa, 61a
 Kuśinagarī, 2c
 Gaṅga, 64a
 Gavāmpati, 32o
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 Dharmadinnā, 71a
 Dharmayaśa, 46a
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 Nandopananda, 40d
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 Piṇḍola-Bhāradvāja, 32o
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A few years ago, Handaka Vijjānanda of the Ehipassiko Foundation in Jakarta asked me to prepare a series of books about the great monument at Borobudur. The last in the series illustrates the Karma-vibhaṅga text. As there was no English translation to draw on, I decided to make my own. It is mainly thanks to Handaka's encouragement in this work therefore that this translation was undertaken.

I must also express my deep gratitude to Dr. Junko Matsumura, a long time friend, who took time off from seeing her Japanese translation of the complete Dhammapada Commentary through the press to help me by reviewing this work. With her usual perspicuity she has saved me from many a mistake, and helped me understand the text much better.

Any mistakes that remain of course are entirely my own fault.

Ānandajoti Bhikkhu
April, 2020

Karma-vibhaṅgam

The Analysis of Deeds⁵

Eulogy

Om Namo Bhagavate Mañjuśriye Kumāra-bhūtāya
Homage to the Fortunate Youth Mañjuśrī

Śāṅkha-kṣīrendu-kunda-sphaṭika-himadala-kṣauma-śubhrābhraḡauraiś,
Conch, milk, moon, jasmine, crystal, snow flakes, linen, whiteness, white cloud,⁶

cañcat-spaṣṭāṭṭahāsair, gagana-tala-gataiś,
basket, clear laughter, arisen in the firmament,

chattra-pankty [ātapatraiḡ] stavyair bhūr bhāti.
five parasols, [umbrellas,]⁷ light up the world.

Yasya tri-daśa-nara-garut-siddha-gandharva-juṣṭaiḡ,
The thirty (gods), men, *garuḡas*, accomplished ones, heavenly musicians, those
who are worshipped,

prahvās taṃ sarva eva praṇamata satatam Buddham āditya-bandhum.
all bow and always pay respect to the Buddha, the kinsman of the sun.

Divyaiś candana-cūrṇa-miśra-nikarair mandānilod-bhāsitair,⁸
Through a heap of divine, mixed and powdered sandalwood arisen on the
breeze,

vīṇā-veṇu-mṛdaṅga-duṇḡubhi-ravair, gandharva-gīti-svaraiḡ,
through the sound of lutes, flutes, and various drums, the noble songs and
sounds of the heavenly musicians,

⁵ Text: *Mahā-karma-vibhaṅga*.

⁶ The main idea in this part of the list seems to be purity, as indicated by whiteness.

⁷ Words that appear in square brackets are either added by Lévi or by the present editor.

⁸ The metre of this verse is the 19-syllable Śārdūlavikrīḡita, which has a word break after the 12th syllable.

yo jātaḥ kṣiti-pālakaḥ pracalayan, kṛtsnaṁ tri-lokālayaṁ,
he who was born to rule and protect, who set in motion the entire three world
system,

sarva-jñāya niruddha-sarva-gataye, Buddhāya tasmai namaḥ!
the all-knowing, who blocked all destinations, to the Buddha therefore we
bow!

[Opening of the Discourse]

Bhagavatā sūtram bhāṣitam.

This discourse was spoken by the Fortunate One.

Evam mayā śrutam:

Thus I have heard:⁹

ekasmin samaye Bhagavān Śrāvastyāṁ viharati sma,
at one time the Fortunate One was dwelling near Śrāvastī,

Jetavane Anāthapiṇḍadasyārāme.
at Anāthapiṇḍada's¹⁰ grounds in Jeta's Wood.

Atha Bhagavān pūrvāhṇe nivāsya, pātra-cīvaram ādāya,
Then the Fortunate One in the morning, after picking up his bowl and robes,

Śrāvastyāṁ piṇḍāya prāvīkṣat.
entered Śrāvastī for alms.

Sāvādānaṁ Śrāvastyāṁ piṇḍopacaraṇam
While going for alms from door to door in Śrāvastī

yena Śukasya māṇavasya Taudeya-putrasya niveśanaṁ tenopasaṁkrāntaḥ.
he approached the home of the young brahmin Śuka, the son of Taudeya.

**Tena khalu punaḥ samayena Śukasya māṇavasya Taudeya-putrasya
niveśane**

Then at that time in the young brahmin Śuka, the son of Taudeya's home

⁹ In the Pāli tradition the discourses are thought to have been remembered and recited by Ven. Ānanda at the First Recital (*Saṅgīti*), and the words *Evam me sutam*, are therefore attributed to him, not to the Buddha.

¹⁰ In the Sanskritised texts the form of the name is normally given like this, meaning *One who gives rice-balls to the poor*.

Śaṅkhakuñjaro gonikāstrte paryaṅke niṣaṇṇaḥ,

(the dog) Śaṅkhakuñjara¹¹ was sitting on a couch on a wollen spread,

aśmantakopadhānāyām kāmsya-pātryām śāli-māmsodanam bhuṅkte.

and was eating rice and meat porridge from a copper bowl placed on a stove.

Bhagavān adrākṣīt Śaṅkhakuñjaram goṇikāstrte paryaṅke niṣaṇṇam,

The Fortunate One saw Śaṅkhakuñjara was sitting on a couch on a wollen spread,

aśmantakopādhānāyām kāmsya-pātryām paribhuñjānam.

and was eating rice and meat porridge from a copper bowl placed on a stove.

Adrākṣīt Śaṅkhakuñjaro Bhagavantam dvāra-mūle gatvā ca punar bukkati.

And Śaṅkhakuñjara saw the Fortunate One in the doorway and he barked.

Atha Bhagavān Śaṅkhakuñjaram etad avocat:

Then the Fortunate One said this to Śaṅkhakuñjara:

“Etad api te Śaṅkha [cittam] na damayati,

“That [mind] of yours, Śaṅkha, is not tamed,

yad asi bho-kārād buk-kāram āgataḥ.”

so from saying ‘bho’ you (now) bark¹² at whoever comes.”

Evam ukte, Śaṅkhakuñjaro ’tisayitaroṣaś caṇḍī-bhūto ’nāttamanā,

When that was said, Śaṅkhakuñjara, with surpassing rage, having become fierce, with mind downcast,

goṇikāstrtāt paryaṅkāḍ avatīryādhasat,

alight from where he was sitting on a couch on a wollen spread,

paryaṅkasya dāru-syandanikāyām niṣaṇṇaḥ.

and sat down on the seat in the wooden drain.

Tena khalu punaḥ samayena Śuko māṇavas Taudeyaputro,

Then at that time the young brahmin Śuka, the son of Taudeya,

bahir gato ’bhūt kenacid eva karaṇīyena.

had gone outside on some business or other.

¹¹ The name means *conch elephant*. I am unsure why he would have such a name.

¹² There is a play of words here we cannot easily reproduce in English. *Bho* is a polite way to address someone, whereas *buk* seems to be an onomatopoeic word for barking.

Athāgacchac Chuko māṇavas Taudeyaputraḥ,

Then the young brahmin Śuka, the son of Taudeya, returned,

adrākṣīt Śuko māṇavas Taudeyaputraś Śaṅkhakuñjaram

and the young brahmin Śuka, the son of Taudeya, saw Śaṅkhakuñjara

adhastād dāru-syandanikāyām prapatitam.

had fled below to the wooden drain.¹³

Drṣṭvā, janam āmantrayate:

Having seen that, he addressed his people, (saying):

“Kena vo yuṣmākaṁ Śaṅkhakuñjaraḥ¹⁴ kimcid uktaḥ?”

“Did you say something to our Śaṅkhakuñjara?”

“Ko ’smākaṁ madhye madīya-putraṁ Śaṅkhakuñjaraṁ kimcid vakṣyati?”

“Who in our midst would say anything to our son Śaṅkhakuñjara?”

Api tv āgato ’bhūt śramaṇo Gautamaḥ

But when the ascetic Gautama came

dvāra-mūle ’vasthitam tam ittham bukkati.

and was standing in the doorway he barked at him.

Tam enaṁ śramaṇo Gautama evam āha:

Then the ascetic Gautama said this:

“Etad api te Śaṅkha [cittam]¹⁵ na damayati,

“That [mind] of yours, Śaṅkha, is not tamed,

yad asi bho-kārād buk-kāram āgataḥ.”

so from saying ‘bho’ you (now) bark at whoever comes.”

¹³ Lévi has a long note on this word, spread over more than 3 pages! It seems the Pāli equivalent is *Candanikā*, but in Pāli it seems to indicate *a cesspool*. It would seem here *a drain leading to a cesspool* is more likely.

¹⁴ Text: *Śaṅkha-* (sic).

¹⁵ Text added *cittam* in brackets earlier, but not here. However, it is needed by the sense.

Evam ukte, Śaṅkhakuñjaro 'tisāyita-kupitaś caṇḍī-bhūto 'nāttamanā
When that was said, Śaṅkhakuñjara, with surpassing anger, having become
fierce, with mind downcast,

goṇikāstrtāt paryāṅkāḍ avatīryādhastāt,
alight from where he was sitting on a couch on a wollen spread,

paryāṅkasya dāru-syandanikāyām niṣaṅṅaḥ.
and sat down in the seat in the wooden drain.

**Atha Śukaḥ (kro)dhābhiṣaktaḥ kupitaś caṇḍī-bhūto 'nāttamanā, goṇikān
niṣkramya,**
Then Śuka, being possessed by anger, rage, having become fierce, with mind
downcast,¹⁶ alight (from where he was), left (his home),

yena Jetavanam Anāthapiṇḍadasyārāmas tenopasaṁkrāntaḥ.
and approached Anāthapiṇḍada's grounds in Jeta's Wood.

Tena khalu punaḥ samayena
Then at that time

Bhagavān aneka-śatāyām bhikṣu-parṣadi,
the Fortunate One was in an assembly of countless hundreds of monastics,

purastān niṣaṅṅo Dharmam deśayati.
and was sat at the front teaching Dharma.

Adrākṣīd Bhagavān Śukam māṇavakaṁ Taudeyaputraṁ,
The Fortunate One saw the young brahmin Śuka, the son of Taudeya,

dūrād evāgacchantam, drṣṭvā ca punar bhikṣūn āmantrayate sma:
coming from afar, and after seeing him he addressed the monastics thus:

**“Paśyata yūyam bhikṣavaḥ Śukam māṇavam Taudeyaputraṁ ita
evāgacchantam?”**

“Do you see that young brahmin Śuka, the son of Taudeya, coming from over
there?”

“Evam Bhadanta.”

“Yes, venerable Sir.”

¹⁶ Note that his state of mind is the same as the dog's when leaving his couch.

“Sacec Chuko māṇavas Taudeyaputro ’smin samaye kālaṁ kuryāt,
“If the young brahmin Śuka, the son of Taudeya, were to pass away at this time,

yathā bhallo nikṣiptaḥ, evaṁ kāyasya bhedāt, param maraṇād,
like a spent arrow, after the break up of the body, after death,

apāya-durgati-vinipāte ’vīcau narakeṣūpapadyeta.
he would re-arise in the Ceaseless hell,¹⁷ having fallen into a bad destination.

Tathā hy anena mamāntike cittam pradūṣitam,
This is because he had a corrupt thought towards me,

citta-pradūṣanād dhetoḥ evam iha [ke] satvāḥ
and because of that corrupt thought beings like this

kāyasya bhedāt param maraṇād,
after the break up of the body, after death,

apāya-durgaty-Avīcau narakeṣūpapadyante.”
re-arise in the Ceaseless hell, in a bad destination.”

Athānyatamo bhikṣus tasyām velāyām gāthām bhāṣate sma:
Then a certain monastic at that time spoke these verses:¹⁸

“Praduṣṭa-cittaṁ dṛṣṭvaiva ekatyam iha pudgalam,
“Having seen a certain person here with corrupt mind,

etam arthaṁ vyākārṣīc¹⁹ Chāstā bhikṣu-gaṇāntike.
the Teacher explained the meaning in the midst of the body of monastics.

Idānīm batāvīkṣepaṁ kālaṁ kurvīta māṇavaḥ,
This young brahmin, alas, making time, falling away,

narakeṣūpapadyeta cittaṁ hy etena dūṣitam.
would re-arise in hell because of his corrupt mind.

¹⁷ *Avīci*, a hell where the torments never cease for as long as they exist in it.

¹⁸ The metre is Śloka, showing a predominance of mavipulā, which is unusual.

¹⁹ We have to read *viyākārṣīc* to meet the needs of the metre. Same below.

Yathā hy ucitam̐ nikṣiptam evam eva Tathāgate

Through throwing off what is proper towards the Realised One,

citta-pradūṣaṇād dhetoḥ, satvā gacchanti durgatim.”

because of having a corrupt mind, people go to a bad destination.”

Adhikṣepya [Śuko]²⁰ māṇavas Taudeyaputro

After dismissing (his servants) the young brahmin [Śuka], the son of Taudeya,

yena Bhagavān tenopasaṁkrāntaḥ,

approached the Fortunate One,

upasaṁkramya Bhagavatā sārgham̐ sukha-sambhāvanāyām

° and after approaching he exchanged with the Fortunate One

samrajanīyām vividhām kathām vyatisāryaikānte,

various pleasantries and animated talk,

niṣaṇṇaḥ Śuko māṇavas Taudeyaputro Bhagavantam idam evāvocat:

and while sitting there the young brahmin Śuka, the son of Taudeya, said this to the Fortunate One:

“Āgato Bhagavān Gautamo ’smākaṁ niveśanam,

“The Fortunate Gautama came to our home,

āgamane Bhagavatā Gautamena Śaṅkhakuñjaraḥ kiṁcid uktaḥ?”

and upon arrival was something said by the Fortunate Gautama to our (dog) Śaṅkhakuñjara?”

“Thāham māṇava pūrvāhṇe nivāsyā, pātra-cīvaram ādāya,

“Here, young brahmin, in the morning, after picking up my bowl and robes,

Śrāvastyām piṇḍāya prāvīkṣat.

I entered Śrāvastī for alms.

Sāvadānam̐ Śrāvastyām piṇḍopacaraṇam

While going for alms from door to door in Śrāvastī

yena bhavato ’tra niveśanam̐ tenopasaṁkrāntaḥ,

I approached your home,

²⁰ Added by present editor.

upasaṁkramya dvāra-mūle ’vasthitaḥ.

and after approaching I stood in the doorway.

**Tena khalu punaḥ samayena Śāṅkhakuñjaro goṇikāstrta-mañcake
’dhirūḍho,**

Then at that time Śāṅkhakuñjara had ascended a couch covered with a wollen spread,

’śmantakopadhānāyām kāmsya-pātryām śāli-māmsodanam paribhunkte.
and was eating rice and meat porridge from a copper bowl placed on a stove.

Adrākṣīt Śāṅkhakuñjaro mām dvāra-mūle ’vasthitaṁ
Śāṅkhakuñjara saw me standing in the doorway,

drṣṭvā ca punar bukkati.

and having seen me he barked.

Tam enam evaṁ vadā[mi:

Then I said this:

’Etad api te] Śāṅkha [cittam]²¹ na damayati,

’That [mind] of yours, Śāṅkha, is not tamed,

yad asi bho-kārād buk-kāram āgataḥ.’

so from saying “bho” you (now) bark at whoever comes.’

Evam ukte Śāṅkhakuñjaro ’bhiṣaktaḥ kupitaś caṇḍī-bhūto ’nāttamanā,

When that was said, Śāṅkhakuñjara, with surpassing anger, having become fierce, with mind downcast,

goṇikāstrtāt paryaṅkāḍ avatīryādhastāt,

alight from where he was sitting on a couch on a wollen spread,

paryaṅkasya dāru-syandanikāyām niṣaṇṇaḥ.”

and sat down on the seat in the wooden drain.”

**“Kim punar Bhagavān Gautamaḥ Śāṅkhakuñjarasyāsmākam pūrvasyām
jātaṁ jānīte?”**

“But does the Fortunate Gautama know the previous life of our
Śāṅkhakuñjara?”

²¹ Added by present editor as needed for sense.

“Alam māṇava tiṣṭha mā etam artham pariprākṣīt,
“Enough, young brahmin, stay (yourself), and do not ask about this matter,

mā te bhaviṣyati āghātaś cākṣāntīś ca cetaso daurmanasyam.”
do not get upset, impatient or let your mind be unhappy.”

Dvir api trir api Śuko māṇavas Taudeyaputro Bhagavantam etad avocat:
For a second and a third time the young brahmin Śuka, the son of Taudeya, said
this to the Fortunate One:

**“Kim punar Bhagavān Gautamo ’smākaṁ Śāṅkhakuñjaram pūrvikāyām
jātaṁ samjānīte?”**

“But does the Fortunate Gautama truly know the previous life of our
Śāṅkhakuñjara?”

“Alam māṇava tiṣṭha mā mām etam artham pariprākṣīt,
“Enough, young brahmin, stay (yourself), and do not ask about this matter,

mā ihaiva ca te bhaviṣyaty āghātaś cākṣāntīś ca cetaso daurmanasyam.
do not get upset here, be impatient or let your mind be unhappy.

Anātha tvam māṇava yāvad dvir api trir apy etam arthaṁ nā...
You are helpless, young brahmin, in so much as you, for a second and a third
time (ask about) this matter...²²

māṇava śṛṇu sādhu ca suṣṭhu ca manasi kuru, bhāṣiṣye:
(then) listen well, young brahmin, apply your mind, and I will speak:

Yas te māṇava pitā Taudeyaḥ sa eṣa kāyasya bhedād,
Your father Taudeya, young brahmin, after the break up of the body,

dhīnāyām śvayonāv upapannaḥ.”
was reborn in a womb of a dog.”

“Tad bho Gautama evam bhaviṣyati?
“But how can that be, Gautama?

Asmākam pitā ya iṣṭa-yajña āhitāgnir ucchrita-yūpaḥ sannīyate,
Our father carried out sacrifices, fire rituals and established the sacrificial post,

kāyasya bhedāt śubhre Brahma-loke upanno bhaviṣyaty.
and after the break up of the body, he will have been reborn in the radiant
Brahmā worlds.”

²² It appears text is missing here.

“Anenaiva te māṇava mānābhīmānena pitā Taudeyo mahā-dāna-patiḥ,
“You may be proud, young brahmin, about your father Taudeya, the lord of
great gifts,

śvayonāv upapannaḥ.
(but) he was reborn in the womb of a dog.

Pitur māṇava yadi me bhāṣitaṃ na śraddadhāsi,
If you do not believe what I have said about your father, young brahmin,

tena hi tvam māṇava yena te niveśanaṃ tenopasaṃkrama,
then approach your home, young brahmin,

upasaṃkramya Śaṅkhakuñjaram evaṃ vada:
and having approached, say this to Śaṅkhakuñjara:

**‘Saced bhavāñ Chaṅkhakuñjaro ’smākam pūrvikāyām jātaḥ pitābhūt
Taudeyo,**
‘If, friend Śaṅkhakuñjara, in your previous life you were our father Taudeya,

’dhiroha goṇikāstṛtam paryaṅkam.’
ascend the couch and (sit) on the wollen spread.’

Adhirokṣyati.
He will go up on it.

Adhirūḍhaṃ caivaṃ vada:
And when he has gone up, say this:

**‘Saced bhavāñ Chaṅkhakuñjaro ’smākam pūrvikāyām jātaḥ pitābhūt
Taudeyaḥ, paribhuñjīta bhavān.’**
‘If, friend Śaṅkhakuñjara, in your previous life you were our father Taudeya,
then eat, friend.’

Aśmantakopadhānāyām kāmsya-pātryām śāli-māmsodanam paribhokṣyate.
He will eat rice and meat porridge from a copper bowl placed on the stove.

Bhuktavantam enaṃ vada:
When he has finished eating, say this:

**‘Saced bhavāñ Chañkhakuñjaro ’smākam pūrvikāyām jātaḥ pitābhūt
Taudeyaḥ,**

‘If, friend Śaṅkhakuñjara, in your previous life you were our father Taudeya,

**yat te ’smākam maraṇa-samaye mama santam svāpateyam nopadarśitam
tad upadarśaya.’**

whatever riches I was due to get at the time of your death, and that you didn’t
show to me, show me that (now).’

Upadarśayiṣyati.”

He will show it.”

**Atha Śuko māṇavas Taudeyaputro Bhagavatā bhāṣitam udgrhya
paryavāpya,**

Then the young brahmin Śuka, the son of Taudeya, having taken up and studied
this speech of the Fortunate One,

yena svakam niveśanam tenopasaṁkrāntaḥ,
approached his own home,

upasaṁkramya Śaṅkhakuñjaram etad avocat:
and after approaching he said this to Śaṅkhakuñjara:

**“Saced bhavāñ Chañkhakuñjaro ’smākam pūrvikāyām jātaḥ pitābhūt
Taudeyaḥ,**

“If, friend Śaṅkhakuñjara, in your previous life you were our father Taudeya,

adhiroha Goṇikāstr̥taparyaṅke.”

ascend the couch and (sit) on the wollen spread.”

’dhirūḍham cainam.

He ascended it.

**Evam āha: “Saced bhavāñ Chañkhakuñjaro ’smākam pūrvikāyām
jātaḥ pitābhūt Taudeyaḥ, paribhuñjīta bhavān.”**

Then he said: “If, friend Śaṅkhakuñjara, in your previous life you were our
father Taudeya, then eat friend.”

**Aśmantakopadhānāyām kāmsya-pātryām śāli-māmsodanam
paribhuktavān.**

He ate rice and meat porridge from a copper bowl placed on the stove.

Bhuktavantam cainam evam āha:

When he had finished eating it, he said this:

**“Saced bhavāñ Chañkhakuñjaro ’smākam pūrvikāyām jātaḥ pitābhūt
Taudeyaḥ,**

“If, friend Śaṅkhakuñjara, in your previous life you were our father Taudeya,

**yat te ’smākam maraṇa-samaye mama santam svāpateyam nopadarśitam
tad upadarśaya.”**

whatever riches I was due to get at the time of your death, and that you didn’t
show to me, show me that (now).”

Atha Śaṅkhakuñjaro goṇikāstr̥taparyaṅkā avatīrya,

Then Śaṅkhakuñjara, having alight from the wollen spread on the couch,

yenānyatama-purāṇa-vāsa-gr̥ham tenopasaṁkrāntaḥ,
approached a certain old dwelling,

upasaṁkramya caturaḥ paryaṅka-pādukān,
and after approaching the four legged couch,

pāda-nakharikābhīr avalikhita-madhyam ca mukha-tuṇḍakenopajighrati.
with his claws he scratched at the middle, and with his nuzzle he sniffed at it.

Yataḥ sa Śuko māṇavas Taudeyaputraḥ,

At that place the young brahmin Śuka, the son of Taudeya,

kṛtākṛtasya hiraṇya-suvarṇasya caturo loha-saṁghāṭān adhigatavān,
found four iron jars of fine gold, both raw and wrought,

madhyāc ca sauvarṇaka-maṇḍalum.
and in the middle a golden pitcher.

Atha Śuko māṇavas Taudeyaputras, tat suvarṇam gopayitvā,

Then the young brahmin Śuka, the son of Taudeya, after securing that gold,

hr̥ṣṭa-tuṣṭodagra-prīti-saumanasya-jātaḥ,
being pleased, satisfied, excited, joyous and happy,

Śrāvastyā niṣkramya yena Bhagavāms tenopasaṁkrāntaḥ.
left Śrāvastī and approached the Fortunate One.

Tena khalu punaḥ samayena
Then again at that time

Bhagavān aneka-śatāyām bhikṣu-parṣadi,
the Fortunate One was in an assembly of countless hundreds of monastics,

purastān niṣaṇṇo Dharmam deśayati.
and was sat at the front teaching Dharma.

Adrākṣīd Bhagavān Chukam māṇavakam Taudeyaputraṁ,
The Fortunate One saw the young brahmin Śuka, the son of Taudeya,

dūrād evāgacchantam, drṣṭvā ca punar bhikṣūn āmantrayate sma:
coming from afar, and after seeing him he addressed the monastics thus:

**“Paśyata yūyam bhikṣavaḥ Śukam māṇavam Taudeyaputram ita
evāgacchantam?”**

“Do you see that young brahmin Śuka, the son of Taudeya, coming from over there?”

“Evam Bhadanta.”
“Yes, venerable Sir.”

“Sacec Chuko māṇavas Taudeyaputro ’smin samaye kālam kuryād
“If the young brahmin Śuka, the son of Taudeya, were to pass away at this time,

yathā bhallo nikṣiptaḥ, evam kāyasya bhedāt,
like a spent arrow, after the break up of the body,

sugatau svarga-lokeṣūpapadyeta.
he would re-arise in a happy destination, in heaven.

Tathā hy anena mamāntike cittam prasāditam,
This is because he had a faithful thought towards me,

citta-prasādana-hetor bhikṣavaḥ evam ihaike satvā
and because of that faithful thought, monastics, beings like this

kāyasya bhedāt sugatau svargalokeṣūpapadyante.”
after the break up of the body, re-arise in a happy destination, in heaven.”

Athānyatamo bhikṣus tasyām velāyām gāthām bhāṣate.

Then a certain monastic at that time spoke these verses:²³

“Prasanna-cittam drṣṭvaiva ekatyam iha pudgalam

“Having seen a certain person here with a faithful mind,

etam artham vyākārṣī Chāstā bhikṣu-gaṇāntike.

the Teacher explained the meaning in the midst of the body of monastics.

Idānīm gatadoṣo ’yam kālam kurvīta mānavaḥ,

This young brahmin, with his faults removed, making time,

upapadyeta deveṣu cittam asya prasāditam.

would re-arise amongst the gods because of his faithful mind.

Yathā duritam nikṣiptam evam eva Tathāgate

Through throwing off bad actions towards the Realised One,

citta-prasādanād dhetoḥ, satvā gacchanti sad-gatim.”

because of having a faithful mind, people go to a good destination.”

Atha Śuko māṇavas Taudeyaputro yena Bhagavān tenopasaṁkrāntaḥ,

Then the young brahmin Śuka, the son of Taudeya, approached the Fortunate One,

upasaṁkramya Bhagavatā sārdham sammukham sammodanīm,

and after approaching, face to face with the Fortunate One, he rejoiced,

saṁrañjanīm vividhām²⁴ kathām vyatisāryaikānte niṣaṅṅaḥ.

exchanged various pleasantries and animated talk, and sat down.

Evam niṣaṅṅam Śukam māṇavam Taudeyaputram Bhagavān idam avocat:

While sitting there the Fortunate One said this to the young brahmin Śuka, the son of Taudeya:

“Kaccin māṇava tathaiva yathā mayā Śaṅkhakuñjaro vyākṛtaḥ?”

“Well, young brahmin, did it turn out with Śaṅkhakuñjara as I had declared?”

**“Bho Gautama tat tathaiva yathā Bhagavatā Gautamena Śaṅkhakunjaro
vyākṛtaḥ!**

“Dear Gautama, it did turn out with Śaṅkhakuñjara as the Fortunate Gautama had declared!

²³ The metre is Śloka.

²⁴ Text: *vividhām*.

Anyad api tāvad vāyam Bhagavantam Gautamam pṛcchema.

We would like to ask the Fortunate Gautama something else.

Kamcid eva pradeśam saced avakāśam kuryāt praśna-vyākaraṇāya”

If there is the opportunity could you point out the answer to the question?”

“Pṛccha māṇava yady evam kāṅkṣasi.”

“Ask, young brahmin, whatever you desire.”

“Ko bho Gautama hetuḥ kaḥ pratyayaḥ yenehaike satvā

“What is the cause, Gautama, what is the reason that people here

alpāyūṣo ’pi, dīrghāyūṣo ’pi,

have short life, and have a long life,

bahvābādhā api, alpābādhā api,

have much illness, and have little illness,

durvarṇā api, suvarṇā api,

are ugly, and good looking,

alpeśākyā api, maheśākyā api,

are undistinguished, and distinguished,

nīcakulīnā api, uccakulīnā api,

have a low family, and have a high family,

anādeyavākyā api, ādeyavākyā api,

have inappropriate speech, and have appropriate speech,²⁵

alpabhogā api, mahābhogā api,

have little wealth, and have much wealth,

duṣprajñā api, mahāprajñā api?

have little wisdom, and have great wisdom?

Kasya nu bho Gautama karmaṇo vipākenedaṁ

What is the action, Gautama, that results in

satvānām nānātvam prajñāyate?”

us perceiving such a diversity of beings?”

²⁵ This question is not answered below, and seems to be an addition.

Tatra Bhagavāñ Chukam māṇavakaṃ Taudeya-putram idam avocat:
Herein the Fortunate One said this to the young brahmin Śuka, the son of
Taudeya:

“Karma-vibhaṅgaṃ te māṇavaka Dharma-paryāyam deśayiṣyāmi,²⁶
“I will teach you the explanation of the Dharma (known as) the Analysis of
Deeds, young brahmin,

tena hi śṛṇu sādhu suṣṭhu ca manasi kuru, bhāṣiṣye.”
listen to it well, and apply the mind, I will speak.”

**“Evam Bhagavann” iti Śuko māṇavakas Taudeya-putro Bhagavataḥ
pratyasrauṣīt,**
“Yes, Fortunate One,” replied the young brahmin Śuka, the son of Taudeya, to
the Fortunate One,

Bhagavān idam avocat:
and the Fortunate One said this:

“Karma-svakān ahaṃ, māṇava, satvān vadāmi,
“A person’s deeds are his own, young brahmin, I say,

karma-dāyādān karma-yonīn karma-pratiśaraṇān.
he inherits his deeds, it is deeds that he is born from, deeds are his refuge.

Karma māṇava satvān vibhajati,
Deeds, young brahmin, divide people,

yad idaṃ: hīnotkṛṣṭa-madhyamatāyām.
such as: this is low, excellent (and) middling.

Tad-yathā:
Such that:

Asti karma alpāyuh-saṃvartanīyam,
This is the deed that leads to a short life,

asti karma dīrghāyuh-saṃvartanīyam,
this is the deed that leads to a long life,

²⁶ Text: *deśayiṣyami*.

asti karma bahvābādhā-saṁvartanīyam,
this is the deed that leads to much illness,

asti karma alpābādhā-saṁvartanīyam,
this is the deed that leads to little illness,

asti karma durvarṇa-saṁvartanīyam,
this is the deed that leads to ugliness,

asti karma prāsādika-saṁvartanīyam,
this is the deed that leads to beauty,

asti karma alpeśākhya-saṁvartanīyam,
this is the deed that leads to being undistinguished,

asti karma maheśākhya-saṁvartanīyam,
this is the deed that leads to being distinguished,

asti karma nīcā-kulopapatti-saṁvartanīyam,
this is the deed that leads to (rebirth in) a low family,

asti karma uccā-kulopapatti-saṁvartanīyam,
this is the deed that leads to (rebirth in) a high family,

asti karma alpa-bhoga-saṁvartanīyam,
this is the deed that leads to having little wealth,

asti karma mahā-bhoga-saṁvartanīyam,
this is the deed that leads to having great wealth,

asti karma duṣprajna-saṁvartanīyam,
this is the deed that leads to having little wisdom,

asti karma mahā-prajña-saṁvartanīyam.
this is the deed that leads to having great wisdom.

Asti karma narakopapatti-saṁvartanīyam,
This is the deed that leads to rebirth in hell,

asti karma tiryag-yony-upapatti-saṁvartanīyam,
this is the deed that leads to rebirth as an animal,

asti karma Preta-lokopapatti-saṁvartanīyam,
this is the deed that leads to rebirth in the *Preta* world,²⁷

asti karma Asura-lokopapatti-saṁvartanīyam,
this is the deed that leads to rebirth in the *Asura* world,

asti karma manuṣya-lokopapatti-saṁvartanīyam,
this is the deed that leads to rebirth in the human world,

asti karma kāmāvacara-devopapatti-saṁvartanīyam,
this is the deed that leads to rebirth in the heavenly sense worlds,

asti karma rūpāvacara-devopapatti-saṁvartanīyam,
this is the deed that leads to rebirth in the heavenly form worlds,

asti karma ārūpyāvacara-devopapatti-saṁvartanīyam.
this is the deed that leads to rebirth in the heavenly formless worlds.

Asti karma kṛtaṁ nopacitam,
This is the deed that, when done, is not accumulated,

asti karma upacitaṁ na kṛtam,
this is the deed that is accumulated (even) when not done,

asti karma kṛtam upacitaṁ ca,
this is the deed that is accumulated when done,

asti karma naiva kṛtaṁ nopacitam.
this is the deed that is not (really) done, nor is accumulated.

**Asti karma, yena samanvāgataḥ pudgalo, narakeṣūpapannaḥ, paripūrṇaṁ
nairayikam āyuh kṣapayitvā cyavati,**
This is the deed, provided with which, a person is reborn in hell, and only falls
away after that full hell life is completed,

**asti karma, yena samanvāgataḥ pudgalo, narakeṣūpapannaḥ,
sārdhanairayikam āyuh kṣapayitvā cyavati,**
this is the deed, provided with which, a person is reborn in hell, and he falls
away after half a hell life,

²⁷ Below this is said differently, as rebirth in Yama's world. Yama rules over the *preta-loka*.

**asti karma, yena samanvāgataḥ pudgalo, narakeṣūpapanna-mātra eva
cyavati,**

this is the deed, provided with which, a person is reborn in hell, and falls away a short time after rebirth,

asti karma niyatopapatti-samvartanīyam,
this is the deed that leads to a specific rebirth,

asti karma aniyatopapatti-samvartanīyam,
this is the deed that leads to a non-specific rebirth,

asti karma deśāntaravipakṣam.
this is the deed that results in (rebirth in) another country.

**Asti karma, yena samanvāgataḥ pudgalo, pūrvam sukhito bhūtvā, paścād
duḥkhito bhavati,**

This is the deed, provided with which, a person is at first happy, and later unhappy,

**asti karma, yena samanvāgataḥ pudgalo, pūrvam duḥkhito bhūtvā, paścād
api sukhito bhavati,**

This is the deed, provided with which, a person is at first unhappy, and later becomes happy,

**asti karma yena samanvāgataḥ pudgalo pūrvam sukhito bhūtvā, paścāt
sukhito bhavati,**

This is the deed, provided with which, a person is at first happy, and later is also happy,

**asti karma, yena samanvāgataḥ pudgalo, pūrvam duḥkhito bhūtvā, paścād
api duḥkhito bhavati.**

This is the deed, provided with which, a person is at first unhappy, and later is also unhappy.

Asti karma, yena samanvāgataḥ pudgalo, āḍhyo bhavati matsarī,
This is the deed, provided with which, a person is well off but selfish,

asti karma, yena samanvāgataḥ pudgalo, daridro bhavati tyāgavān,
this is the deed, provided with which, a person is poor but generous,

asti karma, yena samanvāgataḥ pudgalo, ādhyo bhavati tyāgavān,
this is the deed, provided with which, a person is well off and generous,

asti karma, yena samanvāgataḥ pudgalo,...
this is the deed, provided with which, a person...²⁸

Asti pudgalo yasya karma kṣīṇam bhavati nāyuh,
This is the person for whom deeds are exhausted, but not his life,

asti pudgalo yasyāyuh kṣīṇam na karma,
this is the person for whom life is exhausted, but not his deeds,²⁹

asti pudgalo yasya āyuh karmāṇi ca kṣīṇāni,
this is the person for whom deeds are exhausted and his life,

asti pudgalo yasya āyuh kṣīṇam puṇyāni ca,
this is the person for whom life is exhausted and his merits,³⁰

asti pudgalo yasya nāyuh kṣīṇam bhavati na karma, api tu kleśāḥ kṣīṇāḥ.
this is the person for whom life is not exhausted, nor his deeds, but (some)
defilements are exhausted.

Asti pudgalo kāyena sukhī na cittena,
This is the person who is happy in body, but not in mind,

asti pudgalo cittena sukhī na kāyena,
this is the person who is happy in mind, but not in body,

asti pudgalo kāyena ca sukhī cittena ca,
this is the person who is happy in body and in mind,

asti pudgalo naiva kāyena sukhī na cittena.
this is the person who is neither happy in mind nor in body.

²⁸ This is incomplete. We should presumably read: *pudgalo daridro bhavati matsarī*, to complete the permutation. However, it is not seen in the sections below.

²⁹ The last two occur in different order in the text.

³⁰ Stated the other way round in the text below: the person for whom merits are exhausted and his life.

Asti karma, yena samanvāgataḥ pudgalo, 'pāyeṣūpapanno 'bhirūpo bhavati [prāsādikaḥ] snigdha-kāyaḥ snigdha-chavir nayanābhirāmo darśanīyaḥ,
This is the deed, provided with which, a person is reborn in the lower realms and is handsome [and pleasant], with an agreeable body, agreeable skin, delightful eyes and is good looking,

asti karma, yena samanvāgataḥ pudgalo, 'pāyeṣūpapanno durvarṇo bhavati rūksakāyo ghora-darśanaḥ praktikūla-darśanaḥ,
this is the deed, provided with which, a person is reborn in the lower realms and is ugly, with a harsh body and is unpleasant looking,

asti karma, yena samanvāgataḥ pudgalo, apāyeṣūpapanno durgandho bhavati jīhmendriyo bhavaty avyaktendriyaḥ.
this is the deed, provided with which, a person is reborn in the lower realms and is foul-smelling, with faculties that are crooked and undeveloped.

Daśānām akuśalānām karma-pathānām vipākena daśānām bāhyānām bhāvānām abhivṛddhiḥ prajñāyate,
The ten unwholesome deeds which are known to have ten results externally that increase through development,³¹

daśānām kuśalānām karma-pathānām vipākena daśānām bāhyānām bhāvānām vipattiḥ prajñāyate,
the ten wholesome deeds which are known to have ten results externally that increase through development,³²

daśānuśāmsās Tathāgata-caityāñjali-karmaṇaḥ,
the ten advantages of reverential salutation at the *stūpas* of the Realised One,³³

daśānuśāmsās Tathāgata-caitya-vandanāyāḥ,
the ten advantages of worshipping the *stūpas* of the Realised One,

³¹ These deeds are enumerated and explained in the text below, but omitted here.

³² This statement does not occur in the text we have below, although it is implied.

³³ This statement doesn't occur in this form below, instead we have: *daśānuśāmsā Madhyadeśe catur-mahā-caitya-Lumbinī-Mahā-bodhi-prabhṛtiṣu Tathāgata-caityāñjali-karma-praṇipāte; the ten advantages of saluting with reverence the memorial buildings of the Realised One in the Middle Country, the four great memorial buildings in Lumbinī, Mahābodhi and so on.*

daśānuśāmsāś chattra-pradānasya,
the ten advantages of giving a parasol,

daśānuśāmsā ghaṇṭā-pradānasya,
the ten advantages of giving a temple bell,

daśānuśāmsā vastra-pradānasya,
the ten advantages³⁴ of giving clothes,

daśānuśāmsā āsana-pradānasya,
the ten advantages of giving seats,

daśānuśāmsā bhājana-pradānasya,
the ten advantages of giving vessels,

daśānuśāmsā bhojana-pradānasya,
the ten advantages of giving food,

daśānuśāmsā yāna-pradāne,
the ten advantages of giving vehicles,

daśānuśāmsāḥ pratiśraya-pradānasya,
the ten advantages of giving refuge,

daśānuśāmsāḥ pānaka-pradāne,
the ten advantages of giving drinks,

daśānuśāmsāḥ phala-pradāne,
the ten advantages of giving fruits,³⁵

daśānuśāmsā mālā-pradānasya,
the ten advantages of giving garlands,

daśānuśāmsā mukta-puṣpa-pradānasya,
the ten advantages of giving loose flowers,

daśānuśāmsāḥ pradīpa-pradānasya,
the ten advantages of giving lights,

³⁴ Here, and at many places following, what is described as being *ānuśāmsā*, *advantages*, are in the text below called *guṇā*, *virtues*.

³⁵ This is not found in the text below.

daśānuśāmsā gandha-pradānasya,
the ten advantages of giving incense,

daśānuśāmsāḥ pravrajyāyāḥ,
the ten advantages of going forth,

daśānuśāmsā arāṇyavāse,
the ten advantages of living in the wilderness,

daśānuśāmsāḥ paiṇḍapātikatve,
the ten advantages of living on alms food,

daśa vaiśāradyaṇi.
the ten confidences.

[1-14: Health and Wealth]

[1.³⁶ Short Life]

Tatra, katamat karma alpāyuh-saṁvartanīyam?
Herein, what is the deed that leads to a short life?

Ucyate:
It is said:

Prāṇātipātaḥ.
Killing living beings. [1]

Prāṇātipātasya anumodanam.
Rejoicing in the killing of living beings. [2]

Prāṇātipātasya varṇa-vāditā.
Speaking in praise of the killing of living beings. [3]

Amitra-maraṇābhinandanam.
Greatly enjoying the death of enemies. [4]

Amitra-maraṇasya samādāpanam.
Encouraging the death of enemies. [5]

Amitra-maraṇasya varṇa-vāditā.
Speaking in praise of the death of enemies. [6]

Garbha-śātanam.
Destroying what is in the womb. [7]

Garbha-śātanasya varṇa-vāditā.
Speaking in praise of destroying what is in the womb. [8]

Sthaṇḍila-pratiṣṭhāpanam yatra bahavaḥ prāṇino ghātyante – mahiṣa-paśu-śūkara-kukkuṭādayaḥ – tasya yajña-pravartakasya putrāḥ pautrās cānye ca janāḥ phalārthino.

Causing a place to be established where many animals are killed – buffalos, cattle, pigs, chickens and so on – during the course of a sacrifice for sons, grandsons, or aiming at advantages for other people. [9]

Bhaya-bhītās cānuvṛttim kurvāṇāḥ sattvān nirghātayanti.
Destroying living beings while acting out of fear and fright. [10]

³⁶ Numbers and titles in square brackets are added by the editor for easy reference, they do not appear in the original text.

1a

Yathā Kāśmīrāyām mahā-nagaryām

Just as in the great city in Kashmir

bhikṣuḥ kilārhan anyatarasmin, gṛha-dvāre tiṣṭhati.

a certain monk, who it seems was a Worthy One, was stood in the doorway.

Tasya gṛhasya pārśvena rāja-pathas tena paśū ravamāṇo nīyate.

Then near to a house on the main road a bellowing bull was being led along.

Sa bhikṣus taṃ dṛṣṭvā: “Hāhā dhik kaṣṭam” iti vadati.

That monk, having seen that, said: “Unfortunate! Pitiful! Alas!”

Puruṣās tam pṛcchanti:

The people asked him:

“Ārya kim ayam: ‘Hādhikkaṣṭam?’ ” iti śabdaḥ.

“Noble one, why cry out this: ‘Unfortunate! Pitiful! Alas!’ ?”

Sa āha: “Na vaktavyam etad aśrāddhānām, kāryārthaṃ tu bravīmi:

He said: “There is nothing to say to the unfaithful, but (here) it is proper and I will speak:

Ya eṣa paśū ravamāṇo nīyate

The bellowing bull which is being led along

anena purā vaṇigīśvareṇa bhūtvā, sthaṇḍilam pratiṣṭhāpitam

was previously a chief amongst the merchants, who had land prepared

sāmvatsarikaś ca paśu-yajñāḥ pravartitaḥ.

to carry out a year-long animal³⁷ sacrifice.

Tatrānena bahavaḥ paśavo ghātitaḥ.

And because of this many animals were slaughtered there.

Maraṇa-kāle ca putrān āhūya prāha:

At the time of death he invited his son, and said:

³⁷ *Paśu* means both a bull and a sacrificial animal in general, hence the various translations here.

‘Putrāḥ, yady asti mayi sneho, ya eṣa mayā sām̐vatsarikaḥ³⁸ paśu-yajñāḥ pravartitaḥ,

‘Son, if you have love for me, then this year-long animal sacrifice I am carrying out,

eṣa mayi kāla-gate ’nupravartayitavya’ iti.

you should continue it when I have passed away.’

Putrais: ‘Tathāstv!’ iti pratiśrutam.

His son replied: ‘So be it!’

Sa kāla-gatas tena mohajena prāṇātīpātena samanvāgataḥ, svagr̥he paśuḥ pratyājātaḥ,

Then he, at the time of death, because of this deluded killing of living beings that he attended to, was reborn as a bull in his own home,

sa tatra jātau jātau ghātyate.

and from birth to birth he was slaughtered.

Adhunā eka-ṣaṣṭitamam̐ vāram̐ nīyate.

Now this is the sixty-first time he is being led away (to slaughter).

Atha sa bhikṣus tam paśum̐ karuṇāyamāṇa āha:

Then that monk having compassion for that bull said this:

‘Svayam eva te sthaṇḍilam̐ kṛtam̐, svayam eva yajñāḥ pravartitaḥ,

‘It is you yourself who had land prepared, you who carried out the sacrifice,

bahavaḥ paśavaś ca ghātītāḥ.

and many cattle were slaughtered.

Kim̐ ravase? Sarvam̐ idam̐ nirarthakam̐’ ”

Why bellow? All of it is useless.’ ”

1b

Yathaivam̐vidham̐ sthaṇḍila-pratiṣṭhāpanam̐, tathā yuddha-darśanam̐,
As with such a preparation of land, so it is with the spectacle of war,

yatra bahavaḥ sattvā ghātyante, hasty-aśva-manuṣyādayaḥ,

where many beings are killed, including elephants, horses, people and so on,

yuddha-pratibaddhānam̐ ca śastrāṇām̐ abhinandanam̐.

and greatly rejoicing in weapons and what is connected to wars.

³⁸ Text: *sām̐vatsarikaḥ*.

1c

Yathā coktam Bhagavatā Vaiśālyām Kālika-sūtre:

As in what was said by the Fortunate One at Vaiśālī in the Kālika discourse:³⁹

“Prāṇātipāta Ānanda sevito, bahulī-kr̥to niraya saṁvartanīyo bhavati,
“Associating with the killing of living beings, Ānanda, making much of it,
leads to hell,

tiryag-yoni-saṁvartanīyo ’pi bhavati,
it leads to the animal realm,

preta-viṣaya-saṁvartanīyo ’pi bhavati,
it leads to the *preta*-realm,

yasmād alpa-prāṇātipātasya vipāko
and therefore even a little killing of living beings has the result

manuṣya-bhūtasya sato alpāyuḥ-saṁvartanīyo ’pi bhavati.”
that when (reborn) amongst human beings, it leads to a short life.”

1d

Tathā daśādīnavā Nandika-sūtra uktāḥ prāṇātipātasya.

Also, the ten dangers spoken of in the Nandika discourse⁴⁰ regarding the killing of living beings.

Idam karma alpāyuḥ-saṁvartanīyam.

This is the deed that leads to a short life.

³⁹ We find a parallel to the quoted passage in AN 8.40: Duccarita-vipāka-sutta:
Pāṇātipāto, bhikkhave, āsevito bhāvito bahulī-kato niraya-saṁvattaniko tiracchāna-yoni-saṁvattaniko petti-visaya-saṁvattaniko. Yo sabba-lahuso pāṇātipātassa vipāko, manussa-bhūtassa appāyuka-saṁvattaniko hoti; the killing of breathing beings, monastics, when practiced, developed, made much of, leads to hell, leads to the animal realm, to the realm of petas. The lightest result for killing breathing beings is that it leads to a short life as a human being.

⁴⁰ This discourse is unknown in Pāli and Sanskrit, and I do not know of a list of specifically ten dangers. The discourse is apparently found in Tibetan. It is mentioned again at 13 and 14 below.

[2. Long Life]

Tatra, katamat karma dīrghāyuh-samvartanīyam?

Herein, what is the deed that leads to a long life?

Ucyate:

It is said:

Prāṇātipātān nivṛttiḥ.

Ceasing from killing living beings. [1]

Prāṇātipātānivṛtttau varṇa-vādītā.

Speaking in praise of ceasing from killing living beings. [2]

Tatra, samādāpanam.

Herein, encouraging (ceasing from killing living beings). [3]

Tad-varṇa-vādītā.

Speaking in praise of (encouraging the ceasing from killing living beings). [4]

Vadhya-prāptānām manuṣya-paśu-sūkara-kukkuṭādīnām parimocanam.

The release of those due to be slaughtered, whether men, cattle, pigs, chickens and so on. [5]

Bhītānām sattvānām abhaya-pradānam, anāthānām sattvānām madhye kārūṇya-cittatā;

Giving fearlessness to frightened people,⁴¹ and having thoughts of compassion in the midst of people who are helpless. [6]

Glānānām sattvānām madhye maitra-cittatā.

Having thoughts of loving-kindness in the midst of people who are sick. [7]

Anyeṣām ca bāla-vṛddhānām teṣām eva bhojana-pradānam, pratigrāhakeṣu ca maitra-cittatā.

Giving food to others, whether young or old, and having thoughts of loving-kindness towards those who receive it. [8]

⁴¹ *Sattva* in Sanskrit usually indicates *beings*, but many times in Sanskrit Buddhist texts it seems to have the more defined significance of *people*, as is the case here and mainly throughout this text.

Yat pūrvoktaṃ, kuśala-pakṣeṇa, yuddha-darśanādi.

What was said previously, on the side of wholesomeness, regarding the spectacle of war, etc. [9]

Tathā stūpa-caitya-vihārāṇāṃ śīrṇānāṃ pratisaṃskaraṇam.

Restoring broken monasteries, temples, and *stūpas*. [10]

2a

Ata evoktam:

Hence this was said:

“Akāla-mṛtyur na bhavet tasya
“There can be no unseasonable death

yo bhagna-śīrṇam pratisaṃskaroti.”
for whoever repairs the ruins.”⁴²

2b

Tathā Baka-Pratyeka-brahma-sūtram varṇayanti sma.

As is explained in the discourse about the Independent Brahmā Baka.⁴³

Tena kila ṛṣi-bhūtena pañcābhijñeṇa,

Then, it seems, having become a seer with the five deep knowledges,

tṛṣṇārtasya sārthasya patha-bhraṣṭasya, upari ṛddhyā varṣam pātitam.

when a caravan was lost on the road and overcome by thirst, he made it rain down repeatedly with his spiritual powers.

Tad-arthaṃ ca Bhagavatā gāthā bhāṣitā:

The meaning of it was spoken of by the Fortunate One in this verse:

“Tat te purāṇaṃ vrata-śīla-vṛttam
“That virtuous deed that was done of old

svapnād vibuddho ’ham iha smarāmi.”
I remember here like one wakened from a dream.”⁴⁴

⁴² The lines are in Upajāti metre, but their provenance is unknown.

⁴³ For this story and some of the verses see Baka-brahma-jātaka (Jā 405).

⁴⁴ The metre is Indravajrā. Pāli (Jā 405): *Tam te purāṇam vata-sīla-vattam, suttappabuddho va anussarāmi; that virtuous deed that was done of old, I recollect like one wakened from sleep.*

Tatra ca sārthe Bodhisattvaḥ sārthavāho 'bhūt.

In that caravan the Bodhisattva was the caravan-leader.

Ya Eṇi-kūle⁴⁵ anatām ḡṛhītām.

He who was seized on the bank of the (river) Eṇī.⁴⁶

Eṇī nāma nadī yasyā anukūle

On the bank of the river called the Eṇī

rājā kaścid ḡṛhītaḥ pratyamitreṇa Himavantam anupraviśya.

a king was seized by an enemy and taken to the Himālaya.

Sa nīyamāna eva vadhyam prāptaḥ sabala-vāhanaḥ.

While being led along he was almost killed by the army and vehicles.

Tena ṛṣi-bhūtena ṛddhyā vāta-varṣam muktam,

Then a seer through his spiritual power let loose winds and rains,

sa copāyena pratyamitra-jana-kāyo vibhrāmitaḥ, sa rājā mokṣitaḥ.

and the enemy and his people were scattered through this means, and the king set free.

Tat te dvitīyaṁ vrata-śīla-vṛttam,

That was the second virtuous deed that was done,

svapnād vibuddho 'nusmarāmi.

I remember like one wakened from a dream.⁴⁷

Sa ca rājā Bodhisattvo babhūva.

The Bodhisattva was then the king.

Gaṅgā-srotasi nāvā ḡṛhītā

The boat on the current of the stream was seized

nāgena ghoreṇa ṛddhikena.

by the power of a ferocious *nāga*.⁴⁸

⁴⁵ Text: *Enī*, against the metre.

⁴⁶ Pāḷi: *Yaṁ eṇi-kūlasmi janam ḡṛhītām; the person who was seized on the bank of the (river) Eṇī.*

⁴⁷ The metre is defective here, above it read: *svapnād vibuddho 'ham iha smarāmi*, which is correct.

⁴⁸ The metre is defective in these two lines. Pāḷi: *Gaṅgāya sotasmim ḡṛhīta-nāvam, luddena nāgena manussa-kappā; the boat on the current of the stream was seized by the cruel nāga who resembled a human.*

Sa ca tadā ṛṣir gaṅgā-kūle maharddhikaḥ pañcābhijñāḥ pratiśarati.
Then at that time there was a great and powerful seer with the five deep knowledges going along the bank of the river.

Tena ca kāyaḥ krandaṁāno jīvitena nirāśas tato mokṣitaḥ.
Then the crew who were calling out helplessly were set free and returned to life.

Tat te tṛtīyaṁ vrata-śīla-vṛttam,
That was the third virtuous deed that was done,

svapnād vibuddho ’nusmarāmi.
I remember like one awakened from a dream.⁴⁹

Tasyāṁ ca nāvāyāṁ nausvāmī Bodhisattvas tena kālenābhūt.
On that boat the leader was the Bodhisattva at that time.

Evaṁvidhaṁ te tri-vidhaṁ karma kṛtam, tato ’tīva dīrghāyuh.
Such are the three times he did a deed, and because of that his life is long.

2c

Yathā kecid ācāryāḥ kathayanti.
Some teachers speak like this.

Bhagavān āha:
The Fortunate One said:

“Bhūta-pūrvam bhikṣavo Jambudvīpe sarva-jana-pada-mārī vartate sma.

“Formerly, monks, in the Rose-Apple Isle a epidemic broke out amongst the people.

Athānyatareṇa sattvenānya-loka-dhātau sthitena ṛddhi-mataḥ sakāśāc chrutam

Then a certain being living in another universe, who had spiritual powers, heard

yathā Jambudvīpe sarva-mārī pātiteti.
that an epidemic had fallen upon the Rose-Apple Isle.

⁴⁹ Defective, as above.

Tena kṛta-puṇyena praṇidhānam kṛtam:

Then through the power of his merit he made this aspiration:

‘Jambudvīpe upadyāham sarva-sattvānām vyādhi-praṇāśāya jāyeyeti.’

‘I will be reborn in the Rose-Apple Isle to accomplish the destruction of the sickness of all the people.’

Sa tatropapannaḥ.

He was reborn there.

Ye ca sattvās tṛṣṭitās teṣām pānīyena vyādhiṃ nāśayati,

And for those people with thirst he destroyed their sickness with water,

ye ca bubhukṣitās teṣām bhaktena vyādhiṃ nāśayati,

for those people with hunger he destroyed their sickness with food,

evam yena yasyārthas tenaiva tasya vyādhiṃ nāśayati.

thus with whatever (people) needed, he destroyed their sickness.

Na nāma tasya kimcid apy anauṣadham,

For him there was nothing that was not a medicine,

yad yad eva gṛhya prayacchati tat tad evauṣadham.

whatever he took up that was surely a medicine.

Tasya Jambudvīpakair manuṣyaiḥ Sarvauṣadhir eka-nāma kṛtam.

Then the people of the Rose-Apple Isle made the name: the Cure-All.

Atha bhikṣavaḥ Sarvauṣadhi-vaidyā-rājo,

Then, monastics, this king of physicians, with his Cure-All,

bahūnām sattva-sahasrāṇām jīvitāni dattvā, kāla-gataḥ.

after giving life to many thousands of people, passed away.

Kālāntareṇa Mithilāyām rāja-kule upapannaḥ.

After some time he was reborn in the royal family of Mithilā.

Tato ’pi tena mahā-deva-bhūtena, aśīti-kṣatriya-sahasrāṇi

Afterwards, when he had become a great king, eighty thousands of the warrior class

Dharma-deśanayā pravrajitāni.

went forth through (his) teaching of the Dharma.

Jambudvīpe 'śīti-varṣa-sahasrāṇi manuṣyāṇām, āyur na parikṣīṇam.

In the Rose-Apple Isle people lived for eighty thousand years, and were not wasted away.

Tataś cyutaḥ, kālāntareṇa Kuśīnagaryām Māndhātā samvṛttaḥ.

Then, having fallen away (from that life), after some time he turned up as Māndhātā in Kuśīnagarī.⁵⁰

Bhūyaś ca Sapta-sūryopadeśe Sunetro nāma mānavo vijñeyaḥ.

Again he was known as the young brahmin Sunetra in the Teaching about the Seven Suns.⁵¹

Aham sa bhikṣavas tena kālena Sarvaśādhi-vaidya-rājo 'bhūt.

At that time, monks, I was the king of physicians, with his Cure-All.

Tasya karmaṇo vipākena mahā-devasyāyuh-pramāṇam yojayitavyam.

The result of this deed should be connected to the length of life of the great king.

Māndhātṛ-Sunetrābhyām apy evāyuh-pramāṇam yojayitavyam.

And it should be connected to the length of life of Māndhātā and Sunetra.

Idam karma dīrghāyuh-samvartanīyam.

This is the deed that leads to a long life.

[3. Much Illness]

Katamat karma bahv-ābādhā-samvartanīyam?

What is the deed that leads to much illness?

Ucyate:

It is said:

Khaṭa-capeṭa-pradānam.

Giving a beating with a fist or open hands.⁵² [1]

⁵⁰ Māndhātā's story is mentioned again below, at 32a & 44a.

⁵¹ See AN 7.66, Satta-sūriya-sutta, where Sunetta taught loving-kindness and led his followers to rebirth in the Brahmā worlds; and he himself lived for a phenomenally long time in higher realms of existence.

⁵² More idiomatic in English might be: *giving a slap*, but I have preferred to be more literal here.

Khaṭa-capēṭa-pradānasyānumodanam.

Rejoicing in the giving of a beating with a fist or open hands. [2]

Khaṭa-capēṭa-pradānasya varṇa-vāditā.

Speaking in praise of giving a beating with a fist or open hands. [3]

Teṣām pradānena tuṣṭiḥ.

Being satisfied with giving them (a beating with a fist or open hands). [4]

Mātā-pitroś citta-śarīre pīḍākaraṇam.

Annoying mother and father in body and mind. [5]

Tathānyeṣām pravrajitānām śīlavatām citta-samkleśaḥ.

Similarly, afflicting the minds of others, (such as) virtuous ones who have gone forth. [6]

Amitra-vyādhinā tuṣṭiḥ.

Being satisfied with the sicknesses of enemies.⁵³ [7]

Amitra-vyādhi-vyutthānenātuṣṭiḥ.

Being dissatisfied with the recovery from sicknesses of enemies. [8]

Vyādhitānām abhaiṣajya-pradānam.

Giving what is not really medicine to those who are sick. [9]

Tathāparijīrṇa-bhojanam.

Similarly, (giving) indigestible⁵⁴ food (to those who are sick). [10]

Idam karma bahv-ābādhā-samvartanīyam.

This is the deed that leads to much illness.

⁵³ Lit: *Not-friends*, but it is more than someone who is simply not a friend, and indicates someone who is actively hostile.

⁵⁴ It seems here that *jīrṇa* is being used in the meaning of *jīrṇi*. *Jīrṇa* normally means *old, decayed, rotten*, but that cannot be the sense here, and in the following section, whereas *jīrṇi, digestion* would fit the meaning. This is also the meaning given by Lévi in his translation, but unusually he has no note to justify his understanding of the passage.

[4. Little Illness]

Katamat karma alpābādhā-saṁvartanīyam?

What is the deed that leads to little illness?

Ucyate:

It is said:

Khaṭa-capeṭa-pradānān niṣṛtṭiḥ.

Ceasing from giving a beating with a fist or open hands. [1]

Tatra, samādāpanam.

Herein, encouraging (others to cease from giving a beating with a fist or open hands). [2]

Tad-varṇa-vāditā.

Speaking in praise of (ceasing from giving a beating with a fist or open hands). [3]

Tad-abhyanumodanam.

Greatly rejoicing in (ceasing from giving a beating with a fist or open hands). [4]

Glānānām mātā-pitṛṇām upasthāna-karaṇam.

Attending to mother and father when they are sick. [5]

Tad apy anyeṣāṁ gr̥hastha-pravrajitānām.

Also (attending to) others, (such as) householders and those gone forth. [6]

Amitra-vyādhinā-nāttamanas-katā.

Not being uplifted by the sicknesses of one's enemies. [7]

Tasya vyutthānena cāttamanas-katā.

Being uplifted by the recovery from these (sicknesses). [8]

Bhaiṣajya-pradānam.

Giving (effective) medicine (to those who are sick). [9]

Parijṛṇa-bhojanam ca.

Giving digestible food (to those who are sick). [10]

Idam karma alpā-bādhā-saṁvartanīyam.

This is the deed that leads to little illness.

[5. Ugliness]

Katamat karma durvarṇa-saṁvartanīyam?

What is the deed that leads to ugliness?

Ucyate:

It is said:

Krodhaḥ.

Anger. [1]

Upanāhaḥ.

Enmity. [2]

Mrakṣaḥ.

Hypocrisy. [3]

Pradāśaḥ.

Contentiousness. [4]

Mātā-pitror avarṇa-vāditā.

Speaking in dispraise of mother and father. [5]

Anyeṣāṃ ca gṛhasṭha-pravrajitānām, bāla-vṛddhānām.

And (speaking in dispraise) of others, (such as) householders and those gone forth, whether young or old. [6]

Stūpāṅgaṇa-caitya-gṛha-vihārāṇām ca bhūmer aviśodhanam.

Not keeping clean the grounds of the monasteries, the (image) house, the temple, and the area around *stūpas*.⁵⁵ [7]

Stūpānām pratimāṇām ca dīpa-vyucchedaḥ.

Breaking lights and statues at *stūpas*. [8]

Durvarṇānām sattvānām avahasanam.

Deriding ugly people. [9]

Tathā caukṣa-samudācāratā.

Similarly, (deriding) those who are pure (at heart). [10]

Idaṃ karma durvarṇa-saṁvartanīyam.

This is the deed that leads to ugliness.

⁵⁵ A *stūpa* is the familiar spherical building found in many temples, and which houses relics of the Buddha or other saints or upstanding members of the Buddhist Saṅgha.

[6. Beauty]

Katamat karma prāsādika-saṁvartanīyam?

What is the deed that leads to beauty?

Ucyate:

It is said:

Akrodhaḥ.

Lack of anger. [1]

Anupanāhaḥ.

Lack of enmity. [2]

Amrakṣaḥ.

Lack of hypocrisy. [3]

Vastra-pradānam.

Giving of clothes. [4]

Stūpa-caitya-grheṣu ca sudhā-dānam.

Giving of whitewash in the area around *stūpas*, the temple and the (image) house. [5]

Suvarṇa-pātra dānam.

Giving golden bowls. [6]

Gandha-lepa-pradānam.

Giving incense and ointments. [7]

Alaṅkāra-pradānam.

Giving decorations. [8]

Mātā-pitror varṇa-vāditā.

Speaking in praise of mother and father. [9]

Āryāṇām śilavatām varṇa-vāditā.

Speaking in praise of virtuous noble ones.⁵⁶ [10]

Stūpāṅgaṇa-vihārāṇām sammārjanam.

Sweeping the monasteries and the area around *stūpas*. [11]

⁵⁶ *Ārya* in Buddhism generally has the meaning of one who has attained one of the four noble paths (stream-entry, once-returner, non-returner and *arhat*, or worthy one).

Satataṃ gr̥ha-sammārjanam.

Constantly sweeping the (image) house. [12]

**Virūpāṇāṃ sattvānām anavahasanaṃ tathānyeṣāṃ bāla-vṛddhānām tathā
caukṣa-samudācāratā.**

Not deriding ugly people, or others, young or old, or those who are living a pure life. [13]

6a

Yathā ārya-Sundaranandena kila Krakucchande Samyak-sambuddhe,
Just as with the noble Sundarananda,⁵⁷ it seems, in the time of the Perfectly
Awakened Krakucchanda,

bhikṣu-saṃghe jentākasnānaṃ kṛtam.
who made a steam bath for bathing for the Sangha of monks.

Tāṃś ca dṛṣṭvā, cittam prasāditam.
After seeing them, he had a faithful thought.

Bhūyaś ca suvarṇena haritālena Pratyeka-buddha-stūpe lepo dattaḥ.
And he gave a covering of golden orpiment to a Pratyeka-buddha *stūpa*.

Idam api dṛṣṭvā, cittam prasāditam,
After seeing that, he had a faithful thought,

abhirūpatāyāṃ ca pariṇāmitam.
and he became very handsome.

Bhūyaś ca stūpe kriyamāṇe prathamam chattraṃ kāritam.
Again he made the principal parasol for a *stūpa* that was being made.

Yathā paścima-bhave sa eva vyākaroṭi:
As he declared in his last existence:

⁵⁷ For a similar story, concerning the Buddha's cousin Nanda, see Beal, Romantic Legend of Śākya Buddha, pg. 378.

“**Jentākasya ca snānena, haritālasya lepanena ca,**⁵⁸
“Through a steam bath for bathing, and a covering of golden orpiment,

ekac-chattrā-pradānāc ca, prāptā me suvarṇavarṇatā.”
and the giving of one parasol, I have attained a golden complexion.”

Tathaivāyaṃ śobhitavān.
Through this he became handsome.

Idaṃ karma prāsādika-saṁvartaniyam.
This is the deed that leads to beauty.

[7. Undistinguished]

Katamat karma alpeśākhyā-saṁvartaniyam?
What is the deed that leads to being undistinguished?

Ucyate:
It is said:

Īrṣyā.
Jealousy. [1]

Mātsaryam.
Selfishness. [2]

Parasya lābhenātuṣṭiḥ.
Being dissatisfied with the gains of others. [3]

Parasya varṇa-vāditāyā atuṣṭiḥ.
Being dissatisfied by the speaking of praise of others. [4]

Mātā-pitroḥ paribhavaḥ.
Contempt of mother and father. [5]

Āryāṇām śīlavatām paribhavaḥ.
Contempt of virtuous noble ones. [6]

Tathānyeṣāṃ vyādhita-bāla-vṛddhānām.
Similarly, (contempt) of others who are sick, foolish or old. [7]

⁵⁸ The lines appear to be Śloka, but defective, having too many syllables in the 2nd half of the *pādayuga*. The 2nd line could be improved by reading *suvarṇavarṇā*.

Hīne Dharma-hīne 'kuśalamūle varṇa-vāditā.

Speaking in praise of unwholesome roots,⁵⁹ and of low things that are outside the Dharma.⁶⁰ [8]

Bodhicittotpādasya nivāraṇam.

Hindering the establishment of Bodhicitta.⁶¹ [9]

Tad-abhyanumodanam.

Greatly rejoicing in (hindering the establishment of Bodhicitta). [10]

Idaṁ karma alpeśākhyā-saṁvartanīyam.

This is the deed that leads to being undistinguished.

[8. Distinguished]

Katamat karma maheśākhyā-saṁvartanīyam?

What is the deed that leads to being distinguished?

Ucyate:

It is said:

Anīrṣyā.

Lack of jealousy. [1]

Amātsaryam.

Lack of selfishness. [2]

Para-lābhena tuṣṭiḥ.

Being satisfied with the gains of others. [3]

Parasya yaśo-varṇa-śabda-śloka-śravaṇena tuṣṭiḥ.

Being satisfied by hearing of the glory, praise, clamor and fame of others. [4]

Parasya varṇa-vāditāyā āttamanas-katā.

Being uplifted by the praise spoken of others. [5]

Bhagavataś caitya-stūpa-kārāṇam.

Having *stūpas* and temples made for the Fortunate One. [6]

⁵⁹ The three unwholesome roots: greed, hatred and delusion.

⁶⁰ This plays on two meanings of *hīna* as *low*, or *vile*, and *left out, excluded*.

⁶¹ This is the mind that is intent of becoming a Buddha, and is one of the very few references to a specifically Mahāyāna teaching found in the discourse.

Hīne Dharma-hīne ’kuśalamūle nivāraṇam.

Hindering unwholesome roots, and low things that are outside the Dharma. [7]

Maheśākhyā-kuśala-mūle samādāpanam.

Encouraging the wholesome roots⁶² of the distinguished. [8]

Bodhicittotpādanam.

Establishing Bodhicitta. [9]

Sarva-maheśākhyā-kuśala-mūle Bodhicittotpādanam.

Establishing Bodhicitta and the wholesome roots of all the distinguished. [10]

8a

Yathoktam Bhagavatā Vārāṇasyām,

As was said by the Fortunate One at Vārāṇasī,

Pūrvāparāntake sūtre: “ ’jītasya Bodhisattvasya samuttejanam kṛtam,
in the Past and Future discourse.⁶³ “Having excited the Bodhisattva Ajita,

mahate khalu te ’jīta autsukyāya cittam damayati,
he tamed Ajita’s mind with great (spiritual) anxiety,

yad idam saṅgha-parihāṇāya.”
such that he went out (from home life) to the Sangha.”

Vakṣyate hi:

Therefore he said:

“Maitreyas Tuṣita-surālayādhivāsī,⁶⁴
“Maitreya, who lives in the Tuṣita heavenly realm,

prāptavyā divi bhuvī ccha yena pūjā,
who receives the worship of the gods,

⁶² The three wholesome roots: non-greed, non-hatred and non-delusion.

⁶³ Lévi identifies this as MA 66. Ven. Anālayo translates it in The Madhyama Āgama (Middle-Length Discourses) Volume I, under the title The Discourse on Origins, see pg. 438 ff. The discourse is also mentioned at 32a below.

⁶⁴ The metre is Prahārṣiṇī throughout.

sa Śrīmān daśa-balatām avāpya śīghraṃ,
can quickly attain the ten powers of the Illustrious (Buddhas),

lokānām bhavatu śaśīva nitya-pūjyaḥ.”
and be, like the moon in the world, worshipped forever.”

Idaṃ karma maheśākhyā-saṁvartanīyam.
This is the deed that leads to being distinguished.

[9. Low Family]

Katamat karma nīca-kula-saṁvartanīyam?
What is the deed that leads to (rebirth in) a low family?

Ucyate:
It is said:

Stabdhatā.
Stubbornness. [1]

Abhimānitā ca.
Great conceit. [2]

Amātā-pitṛ-jñatā.
Not acknowledging mother and father. [3]

Aśrāmaṇyatā.
Not being devoted to ascetics. [4]

Abrāhmaṇyatā.
Not being devoted to brahmins. [5]

Akula-jyeṣṭhāpacāyitā.
Not respecting the elders of the family. [6]

Mātā-pitror apratyupasthānam.
Not attending to mother and father. [7]

Āryāṇām śīlavatām apratyupasthānam.
Not attending to virtuous noble ones. [8]

Anyeṣāṁ ca guru-sthānīyānām ācāryopādhyāyānām apratyupasthānam.
Not attending to teachers and preceptors and other advisors. [9]

Nīca-kulānām satvānām paribhavaḥ.
Contempt of people of low family. [10]

Idaṁ karma nīca-kula-saṁvartanīyam.
This is the deed that leads to (rebirth in) a low family.

[10. High Family]

Katamat karma ucca-kula-saṁvartanīyam?
What is the deed that leads to (rebirth in) a high family?

Ucyate:
It is said:

Astabdhatā.
Lack of stubbornness. [1]

Anabhimānitā.
Lack of great conceit. [2]

Mātā-pitṛ-jñatā.
Acknowledging mother and father. [3]

Śrāmaṇyatā.
Being devoted to ascetics. [4]

Brāhmaṇyatā.
Being devoted to brahmins. [5]

Kula-jyeṣṭhāpacāyitā.
Respecting the elders of the family. [6]

Mātā-pitroḥ pratyupasthānam.
Attending to mother and father. [7]

Āryāṇām śīlavatām pratyupasthānam.
Attending to virtuous noble ones. [8]

Anyeṣāṁ ca guru-sthānīyānām ācāryopādhyāyānām pratyupasthānam.
Attending to teachers and preceptors and other advisors. [9]

Nīca-kulānām satvānām aparibhavaḥ.
Not having contempt of people of low family. [10]

10a

Yathā ca Bhagavatā sūtra uktam:

As was said by the Fortunate One in the discourse:

**“Yato bhikṣavaḥ kuśala-śīlavanto brahmacāriṇaḥ kalyāṇa-dharmāṇaḥ
pravrajitā upasāṅkramanti**

“Whenever those who have gone forth approach, monastics, having
wholesome virtues, spiritual living, beautiful ways,

pañca tasmin kule ’nuśāmsāḥ pratyanuśāmsitavyāḥ.

there are five advantages that are to be expected in that family.

Katame pañca?

What five?

Iha bhikṣavaḥ upasāṅkrānteṣu śīlavatsu

Here, monastics, when the virtuous have approached

cittāni prasādayanti svarga-saṁvartanīyaṁ tad bhikṣavaḥ kulam,

and the minds of that family are faithful, that leads to heaven, monastics,
that family

tasmin samaye pratipadam pratipannam bhavati.

at that time are practicing the path (to heaven).⁶⁵

Punar aparam bhikṣavaḥ upasāṅkrānteṣu śīlavatsu

Again, monastics, when the virtuous have approached

abhivādayanti pratyuttiṣṭhanti,

and they worship and stand up (to meet them),

ucca-kula-saṁvartanīyam bhikṣavaḥ,

that leads to (rebirth in) a high family, monastics,

⁶⁵ cf. AN 5.199, Kula-sutta: *Yasmiṁ, bhikkhave, samaye sīlavante pabbajite kulam upasāṅkamante manussā disvā cittāni pasādentī, sagga-saṁvattanikaṁ, bhikkhave, taṁ kulam tasmīṁ samaye paṭipadam paṭipannaṁ hoti; at whatever time, monastics, having seen virtuous renunciants approach the family, people’s minds grow faithful, at that time, monastics, that family is practicing the path that leads to heaven.*

tasmin samaye pratipadam pratipannam bhavati.

at that time they are practicing the path (to a high family).⁶⁶

Evam sarva-sūtram yojyam.

In this way the whole discourse can be utilised.

Idam karma ucca-kula-samvartanīyam.

This is the deed that leads to (rebirth in) a high family.

[11. Little Wealth]

Katamat karma alpa-bhoga-samvartanīyam?

What is the deed that leads to having little wealth?

Ucyate:

It is said:

Adattādānam.

Taking what is not given. [1]

Adattādāna-samādāpanam.

Encouraging taking what is not given. [2]

Caurya-varṇa-vāditā.

Speaking in praise of fraud. [3]

Tad-abhyanumodanam.

Greatly rejoicing (in fraud). [4]

Mātā-pitror vṛtty-upacchedaḥ.

Cutting off the means of subsistence for mother and father. [5]

Tathānyeṣāṃ vyādhita-bāla-vṛddha-kṛpaṇānām vṛtty-upacchedaḥ.

Similarly, cutting off the means of subsistence of others who are sick, foolish, old or feeble. [6]

Parasya lābhenātuṣṭiḥ.

Being dissatisfied with the gains of others. [7]

⁶⁶ cf. AN 5.199, Kula-sutta: *Yasmim, bhikkhave, samaye sīlavante pabbajite kulam upasankamante manussā paccuṭṭhenti abhivādentī āsanam denti, uccā-kulīna-samvattanikam, bhikkhave, tam kulam tasmim samaye paṭipadam paṭipannam hoti; at whatever time, monastics, having seen virtuous renunciants approach the family, people rise, worship and give a seat, monastics, that family is practicing the path that leads to (rebirth in) a high family.*

Para-lābhāntarāya-kriyā.

Making obstacles to the gains of others. [8]

Durbhikṣābhinandanam ca.

Greatly rejoicing in famine.⁶⁷ [9]

Idam karma alpa-bhoga-saṁvartanīyam.

This is the deed that leads to having little wealth.

[12. Great Wealth]

Tatra, katamat karma mahā-bhoga-saṁvartanīyam?

Herein, what is the deed that leads to having great wealth?

Ucyate:

It is said:

Adattādānān nivṛttiḥ.

Ceasing from taking what is not given. [1]

Pareṣām cādattādānān nivāraṇam.

Hindering others from taking of what is not given. [2]

Pareṣām adattādāna-nivṛttānām samanumodanam.

Approving of the cessation of others from taking what is not given. [3]

Mātā-pitror vṛtti-pradānam.

Giving the means of subsistence for mother and father. [4]

Āryāṇām ca śīlavatām vṛtti-pradānam.

Giving the means of subsistence to virtuous noble ones. [5]

Tathānyeṣām vyādhita-bāla-vṛddha-kṛpaṇānām vṛtti-pradānam.

Similarly, giving the means of subsistence to others who are sick, foolish, old or feeble. [6]

Paralābhena tuṣṭiḥ.

Being satisfied with the gains of others. [7]

⁶⁷ This section deviates from the norm so far by having only nine causes instead of ten. In fact this happens many times throughout the discourse, and it may be that the reciters thought of ‘ten’ as being an approximate or round number, rather than an exact one.

Parasyālābhenātuṣṭiḥ.

Being dissatisfied with the losses of others. [8]

Para-lābha-samanumodanam.

Approving of the gains of others. [9]

Subhikṣābhinandanam.

Greatly rejoicing in abundance. [10]

12a

Tad eva sūtram yojyam:

That discourse⁶⁸ can (again) be utilised:

“Punar aparam bhikṣavaḥ upasamkrānteṣu śīlavatsu

“Again, monastics, when the virtuous have approached

dānāni dadanti puṇyāni ca kurvanti,

they give gifts and they make merit,

mahā-bhoga-samvartanīyam bhikṣavas tat kulam

that leads to great wealth (in the next rebirth), monastics, that family

tasmin samaye pratipadam pratipannam bhavati.”

at that time are practicing the path (to great wealth).”⁶⁹

Idam karma mahā-bhoga-samvartanīyam.

This is the deed that leads to having great wealth.

⁶⁸ Meaning the one previously quoted from, AN 5.199. See section 10 above.

⁶⁹ cf. AN 5.199, Kula-sutta: *Yasmim, bhikkhave, samaye śīlavante pabbajite kulam upasamkamante manussā yathāsatti yathā-balam samvibhajanti, mahā-bhoga-samvattanikam, bhikkhave, tam kulam tasmim samaye paṭipadam paṭipannam hoti; at whatever time, monastics, having seen virtuous renunciants approach the family, people share to the best of their ability, monastics, that family is practicing the path that leads to great wealth.*

[13. Little Wisdom]

Tatra, katamat karma duṣprajña-samvartanīyam?

Herein, what is the deed that leads to having little wisdom?

Ucyate:

It is said:

Ihaikatyo na parān pṛcchati, paṇḍitān, śramaṇān, brāhmaṇān:

Not questioning others here, be they the learned, ascetics or brahmins, (saying):

‘Ko Dharmāḥ, kiṁ Dharmam kurvataḥ śreyas-karam?’ iti.

‘What is Dharma, why does Dharma make for prosperity?’ [1]

Api tu duṣprajñān sevati.

Associating with those of little wisdom. [2]

Paṇḍitān parivarjayati.

Avoiding those who are wise. [3]

Asaddharman dīpayati.

One expounds what is not True Dharma. [4]

Saddharman vigarhati.

One reviles true Dharma. [5]

Saddharma-bhāṇakānām vaiśāradypacchedam karoti.

One cuts off those who are skilled reciters of the true Dharma. [6]

Saddharma-bhāṇakānām abhiniveśena na sādhu-kāram dadāti.

One does not congratulate those who are intent on being reciters of the true Dharma. [7]

Asaddharma-bhāṇakānām sādhu-kāram dadāti.

One congratulates those who are reciters of what is not true Dharma. [8]

Mithyā-dṛṣṭim varṇayati.

One praises wrong view. [9]

Samyag-dṛṣṭim vigarhati.

One reviles right view. [10]

Tathā, pustaka-lekhaka-vācakānām vṛtty-upacchedaṃ karoti.

Similarly, one cuts off the means of subsistence of the reciters and the writers of books. [11]

13a⁷⁰

Sūtre cōktam:

It is said in the discourse:⁷¹

“Unmattaka-saṃvartanīyam ...

“It leads to madness ...

... karoti,

... he does,

sammūḍhakaś ca kālaṃ karoti,

he passes away confused,

duṣprajñāś ca bhavati.”

and becomes one with little wisdom.”

13b

Yathoktaṃ Nandika-sūtre:

As it is said in the Nandika discourse:⁷²

“Pañca-triṃśad ādīnavāḥ surāmaireya-madya-pramāda-sthāne
yojayitavyāḥ:

“There are thirty-five dangers that are connected with liquor, wines, or
intoxicants which cause heedlessness:

⁷⁰ All three examples are about drinking liquor, but at present none of the deeds mentioned include it. I feel there must have been a loss of this deed sometime during the transmission of the text.

⁷¹ cf. AN 8.40 Duccarita-vipāka-sutta again: *Surāmeraya-pānaṃ, bhikkhave, āsevitāṃ bhāvitaṃ bahulī-kataṃ niraya-saṃvattanikaṃ tiracchāna-yoni-saṃvattanikaṃ petti-visaya-saṃvattanikaṃ. Yo sabba-lahuso surāmeraya-pānassa vipāko, manussa-bhūtassa ummattaka-saṃvattaniko hoti; the drinking of liquor and wines, monastics, when practiced, developed, made much of, leads to hell, leads to the animal realm, to the realm of petas. The lightest result for the drinking of liquor and wines is that it leads to madness as a human being.*

⁷² This discourse seems to have been the main authority of questions of alcohol, and was known to Vaśubandha and Nāgārjuna, and is apparently preserved in Tibetan.

Buddhe cāgauravo bhavati,
He becomes disrespectful of the Buddha,

Dharme Saṅghe cāgauravo bhavati.”
and he becomes disrespectful of the Dharma and the Sangha.”

13c

Ataḥ Śākya-sūtram yojayitavyam:
Also utilise the discourse to the Śākyans:⁷³

“Yadā ca Bhagavān Kapilavastum āgataḥ
“When the Fortunate One came to Kapilavastu

sa madya-pāna-doṣān na kadācid Bhagavantam upasaṁkrāntaḥ.
one who had the fault of drinking liquor did not approach the Fortunate One.

Caturbhiḥ sthavirair Bhagavatā preṣitair gatvā, vinītaḥ kāla-gataś ca.
Four elders were sent by the Fortunate One to lead him, but he passed away.

Śākyaḥ pṛchati: “Bhagavan, tasya kā gatiḥ?” iti.
The Śākyans asked: “Fortunate One, what is his destination?”

Bhagavān āha:
The Fortunate One said:

“Ime ’pi ca me Śākya bhāṣitasyārtham ājānīyur iti sūtram yojayitavyam:
“Śākyans, you should understand the meaning of my words, and apply this discourse:

‘Yathā Cūḍā Panthako nāma bhikṣus
‘Just as the monk named Cūḍā Panthaka⁷⁴

tasya Rājagṛhe prativasato Bhagavatā gāthoddiṣṭā,
while living at Rājagṛha was given a verse to learn,

sā ca Varṣātyayena na śakitā grahītum.’ ”
but at the end of the Rains Retreat he still was not able to grasp it.’ ”

Bhikṣavo vismayam prāptāḥ pṛchanti:
The monastics, wondering, asked:

⁷³ cf. SN 55.24, Paṭhama-saraṇāni-sakka-sutta.

⁷⁴ His story is remembered in the Pāli tradition in the Dhammapada commentary (Commentary to Dh 25) but the reason for his dullness given there is different.

“Bhagavan kasyaiṣa karmaṇo vipākena duṣprajñāḥ?”

“Fortunate One, what is the deed the result of which is little wisdom?”

Bhagavān āha:

The Fortunate One said:

“Kāśyape Samyak-sambuddhe parinirvṛte,

“At the time of the passing away of the Fully Awakened Kaśyapa,

eṣa āraṇyako bhikṣus Tripiṭakas tat-kālam abhūt.

he was a forest monastic who at that time knew the Three Baskets (of the teachings).

Bhikṣūṇāṃ ca Buddha-pūjām akurvatām, Buddha-vacanam antarhitam.

But because of the monastics not making offerings to the Buddha, (eventually) the word of the Buddha disappeared.

Te bhikṣavas tasya samīpaṃ gatāḥ

Those monastics went to him (and explained)

asmākam Buddha-vacanam antarhitam:

the word of our Buddha has disappeared, (saying):

‘Asmākam apy upadeśam kuruṣvety.’

‘You must teach it to us.’

Anena mātsaryā-doṣāt teṣām upadeśo na kṛtaḥ.

Because of the fault of selfishness he did not teach.

Evaṃ tac-Chāsanam antarhitam.

Thus the Dispensation disappeared.

Tasya karmaṇo vipākenaiṣa duṣprajñāḥ.”

This was the deed the result of which was little wisdom.”

Idam karma duṣprajña-saṃvartanīyam.

This is the deed that leads to having little wisdom.

[14. Great Wisdom]

Tatra, katamat karma mahā-prajña-samvartanīyam?

Herein, what is the deed that leads to having great wisdom?

Ucyate:

It is said:

Ihaikatyah pariprechaka jātiyo bhavati paṇḍitāñ.

Questioning those here who are wise. [1]

Chramaṇān brāhmaṇān sevate.

Associating with ascetics and brahmins. [2]

Duṣprajñān parivarjayati.

Avoiding those of little wisdom. [3]

Saddharmaṁ dīpayati.

One expounds the true Dharma. [4]

Asaddharmaṁ vigarhati.

One reviles what is not true Dharma. [5]

Dharma-bhāṇakānām vaiśāradyaṁ varṇayati.

One praises those who are skilled reciters of the Dharma. [6]

Sahita-bhāṣiṇām sādhu-kāraṁ dadāti.

One congratulates what is spoken beneficially. [7]

Ahita-bhāṣiṇam pariharati.

One avoids what is spoken that is unbeneficial. [8]

Samyag-dṛṣṭim varṇayati.

One praises right view. [9]

Mithyā-dṛṣṭim vigarhati.

One reviles wrong view. [10]

Masī-pustaka-lekhanī-pradānāni dadāti.

One gives gifts of ink,⁷⁵ books and pens. [11]

Na ca madyam pibati.

Not drinking alcohol. [12]

14a

Yathoktaṃ ca Nandika-sūtre, pañca-trimśad madya-pāna-doṣā akuśala-pakṣeṇa yojayitavyāḥ.

As it is said in the Nandika discourse, (explaining) the thirty-five faults of alcohol connected with the unwholesome side.⁷⁶

Idaṃ karma mahā-prajñā-saṃvartanīyam.

This is the deed that leads to having great wisdom.

⁷⁵ *Masi* is soot or charcoal which was used to make ink.

⁷⁶ Mentioned above 13b.

[15-22: Rebirths]

[15. Rebirth in Hell]

Tatra, katamat karma narakopapatti-saṁvartanīyam?

Herein, what is the deed that leads to rebirth in hell?

Ucyate:

It is said:

Tivram praduṣṭa-cittasya kāya-vān-mano-duṣcaritam.

Wrong living in body, speech and mind through having severely corrupt thoughts. [1]

Uccheda-dṛṣṭiḥ.

(A deed based on) annihilationist view. [2]

Śāśvata-dṛṣṭiḥ.

(A deed based on) eternalist view. [3]

Nāstika-dṛṣṭiḥ.

(A deed based on) nihilistic view. [4]

Akriyā-dṛṣṭiḥ.

(A deed based on) inconsequence view.⁷⁷ [5]

Matsari-vādaḥ.

(A deed based on) a selfish doctrine. [6]

Akṛtajñatā.

(A deed based on) ungratefulness. [7]

Ānantaryam.

(Bad deeds having) immediate (results).⁷⁸ [8]

⁷⁷ In Pāṇi texts the terms are analysed like this: annihilationist view = the view that life ends with death; eternalist view = the view that the soul (*ātma*) is eternal; nihilistic view = the view that there is no result of giving, etc.; inconsequence view = the view that bad actions are without consequences.

⁷⁸ The five bad deeds are: Taking the life of mother, father or a worthy one (*arhat*); spilling the blood of a Realised One; or causing a schism in the Saṅgha.

Āryāṇām śīlavatām abhūtābhyākhyāna-dānam.

Making false accusations against virtuous noble ones. [9]

Idam karma narakopapatti-saṁvartanīyam.

This is the deed that leads to rebirth in hell.

[16. Rebirth as an Animal]

Tatra, katamat karma tiryag-yony-upapatti-saṁvartanīyam?

Herein, what is the deed that leads to rebirth as an animal?

Ucyate:

It is said:

Madhyamaṁ kāya-vāñ-mano-duścaritaṁ.

Wrong living in body, speech and mind through having intermediately (corrupt thoughts). [1]

Vicitraṁ rāga-samutthitaṁ karma.

Deeds arising from various (types of) lust. [2]

Vicitraṁ dveṣa-samutthitaṁ karma.

Deeds arising from various (types of) hatred. [3]

Vicitraṁ moha-samutthitaṁ karma.

Deeds arising from various (types of) delusion.⁷⁹ [4]

Mātā-pitroḥ pravrajitānām cākalpika-pradānam.

Causing regret to those gone forth, mother or father. [5]

Tiryag-yoni-gatānām satvānām avahasanam.

Deriding beings who are animals. [6]

**Tathā, praṇidhāna-karma yathā go-vratika-kukkura-vratika-prabhṛtīnām;
praṇidhānam atropapadyeyam iti.**

Similarly, it is said endeavouring in deeds like the cow-vow and dog-vow⁸⁰ offerings; and endeavouring in aspiring to this. [7]

⁷⁹ Greed, hatred and delusion are the three unwholesome roots.

⁸⁰ These were vows to behave like animals, e.g. eating grass, etc. in the case of the cow-vow; eating scraps, etc. in the case of the dog-vow.

16a

Yathā ca Bodhisatvasya Simha Jātaka ’vadānaṃ vaktavyam.

You should speak here of the Bodhisattva in the traditional birth story about the Lion.⁸¹

16b

Yathā ca Varṣākārasya brāhmaṇasya markaṭopapattiḥ.

Also about the brahmin Varṣākāra in his rebirths as a monkey.

Tad-yathā Varṣākāreṇa brāhmaṇena

Just as the brahmin Varṣākāra⁸²

sthavira-Mahākāśyapo bhikṣū Rājagṛhasyoparimeṇa Gṛdhra-kūṭāt

parvatād Ṛṣi-giri-pārśvaṃ vihāyasā gacchan dṛṣṭaḥ,

saw the elder monk Mahākāśyapa above Rājagṛha going through the air from the mountain Vulture’s Peak to the side of the Seer’s mountain,

tena praduṣṭa-cittena Devadattājātaśatru-saṃsargād vāg-duṣcaritaṃ kṛtam:

then, with a mind corrupted through connection with Devadatta and Ajātaśatru, he made this wrong doing by way of speech:

“Eṣa śramaṇo vihāyasā gacchan parvatāt parvataṃ gacchati

“This ascetic going through the air from one mountain to another

tad yathā markaṭo vṛkṣād vṛkṣam eva.”

is like a monkey (jumping) from tree to tree.”

Bhagavataḥ kathitam:

The Fortunate One related (this):

“Varṣākāreṇa brāhmaṇena krodha-jātena vāg-duṣcaritaṃ kṛtam.”

“The brahmin Varṣākāra, having become angry, made this wrong doing by way of speech.”

“Tasya ko vipākaḥ?”

“What was the result for him?”

⁸¹ Which Jātaka is unknown.

⁸² This story is known to the Pāli commentaries, see MA 4.73, Gopaka-moggallāna-sutta-vaṇṇanā, but there the monk Vassakāra defames is Ven. Mahākaccāna.

Bhagavān āha:

The Fortunate One said:

“Asya vāg-duścāritasya vipākato Varṣākāro brāhmaṇaḥ

“Because of that wrong doing by way of speech the result is the brahmin
Varṣākāra

pañca janmāntara-śatāni markaṭo bhaviṣyati ti.”

will be (reborn as) a monkey for five hundred lives.”

Tatas tena Varṣākāreṇa śrutam Bhagavatā nirdiṣṭatvaṃ kila

Afterwards Varṣākāra heard that the Fortunate One had declared, it seems:

‘Pañca janmāntara-śatāni markaṭo bhaviṣyati’ ti.

‘He will be (reborn as) a monkey in five hundred lives.’

Sa saṃvigna-cittam prasāditavān.

He became spiritually anxious and full of faith.

Tena Bhagavān parinirvāṇa-kāle pṛṣṭaḥ:

Then, at the time the Fortunate One was passing away, (Varṣākāra) asked:

“Tasya karmaṇaḥ kadā parikṣaya iti?”

“When will that deed be destroyed?”

Bhagavān āha:

The Fortunate One said:

“Tāny eva pañca janmāntara-śatāni kiṃ tu Rājagrhe utpatsyase.

“These five hundred births you will be reborn in Rājagṛha.

Yathā jambvā Jambudvīpe jāyate,

Just as the rose-apple arises in the Rose-Apple Isle,

yatroṣṭrikā-mātrāṇi phalāni,

where the fruits are the size of the *uṣṭrikā* plant,

yathā kṣaudra-madhv aneḍakam evam-āsvādāni,

and their flavour is like sweet honey,

tatropapattir bhaviṣyati.

so that is where you will be reborn.

Tato vyutthitasya te sugatir bhaviṣyati.

From there you will arise in a happy destination.

Yathā citta-pradūṣaṇena simheṣūpapannaḥ.

Just as with a corrupt mind one is reborn amongst lions.

Tad-arthaṁ ca Bhagavatā gāthā bhāṣitā:

And explaining the meaning the Fortunate One spoke this verse:

“**Dīrghā jāgarato rātrir, dīrghaṁ śrāntasya yojanam,**⁸³
“Long is the night for one awake, long is a league for one tired,

dīrgho bālasya saṁsāraḥ Saddharmam avijānataḥ.”⁸⁴
long is *saṁsāra* for fools who know not True Dharma.”

Idaṁ karma tiryag-yony-upapatti-saṁvartanīyam.

This is the deed that leads to rebirth as an animal.

[17. Rebirth in Yama’s World]

Tatra, katamat karma Yama-lokopapatti-saṁvartanīyam?

Herein, what is the deed that leads to rebirth (as a *preta*)⁸⁵ in Yama’s world?

Ucyate:

It is said:

Kruddhasya pratihata-cittasya kāya-vān-mano-duṣcaritam.

Wrong living in body, speech and mind through having a mind of revenge and anger. [1]

Lobho.

Greed. [2]

Viṣama-lobho.

Dishonest greed. [3]

Mithyājīvo.

Wrong livelihood. [4]

⁸³ The metre is Śloka, and pathyā.

⁸⁴ cp. Dhṛp 60. *Dīrghā jāgarato rātrir, dīrghaṁ santassa yojanam, dīrgho bālānaṁ saṁsāro Saddhammaṁ avijānataṁ; Long is the night for one awake, long is a league for one tired, long is the round of births and deaths for fools who know not True Dhamma.*

DhpA explains the basis for this verse with a very different set of stories.

⁸⁵ A *preta* is a being living a miserable existence in a kind of limbo or purgatory. In Buddhist cosmology this world is under the control of Yama.

Jighāmsita-pipāsitasya kruddhasya kāla-kriyā.

Dying of hunger, thirst or anger. [5]

Vastuṣv abhiṣakta-cittasya kāla-kriyā.

Dying with a mind attached to possessions. [6]

17a

Yathā coktam Bhagavatā Śata-varge Āgame Karma-vibhaṅga-sūtre:

As was said by the Fortunate One in the One Hundred Chapters Scripture, in the discourse on the Analysis of Deeds:

**“Tasya khalu punar, Ānanda, pudgalasyānya-jāti-kṛtaṃ vā karma
pratyupasthitam bhavati;**

“Again for this person, Ānanda, it is a deed that was done in another life;

maraṇa-kāle vā mithyā-drṣṭiḥ.”

or holding a wrong view at the time of death.”⁸⁶

Idaṃ karma Yama-lokopapatti-saṃvartanīyam.

This is the deed that leads to rebirth (as a *preta*) in Yama’s world.

[18. Rebirth in the *Asura* World]

Tatra, katamat karmāsura-lokopapatti-saṃvartanīyam?

Herein, what is the deed that leads to rebirth in the *Asura*⁸⁷ world?

Ucyate:

It is said:

Sarva-mṛdu-kāya-vān-mano-duścaritam.

All wrong living in body, speech and mind that is mild. [1]

Mānaḥ.

Conceit. [2]

⁸⁶ cp. MN 136: *Pubbe vāssa taṃ kataṃ hoti pāpa-kammaṃ dukkha-vedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpa-kammaṃ dukkha-vedanīyaṃ, maraṇa-kāle vāssa hoti micchā-diṭṭhi samattā samādinā; earlier they must have done a wicked deed that leads to suffering, or later they did a wicked deed that leads to suffering, or at the time of death they took up a completely wrong view.*

⁸⁷ The *asuras* are anti-gods, or former gods (*sura*), that fought against the gods and were thrown out of heaven because of their rebellion.

Abhimānaḥ.

Great conceit. [3]

Adhimānaḥ.

Conceit regarding attainments. [4]

Asmimānaḥ.

The 'I'-conceit. [5]

Mithyā-mānaḥ.

Wrong conceit. [6]

Sukṛta kuśala-mūlam Asura-lokopapatti-pariṇāmitam.

Well-performed deeds having wholesome roots (but) which ripen in birth in the *Asura* worlds. [7]

Sarvotkrṣṭa-rāga-samutthitaṃ dauḥśīlyam prajñā-mukhena.

Everything arising from excessive passion and having a bad character, (but) having wisdom as a cause.⁸⁸ [8]

Idaṃ karmāsura-lokopapatti-saṃvartanīyam.

This is the deed that leads to rebirth in the *Asura* world.

[19. Rebirth in the Human World]

Tatra, katamat karma manuṣya-lokopapatti-saṃvartanīyam?

Herein, what is the deed that leads to rebirth in the human world?

Ucyate:

It is said:

Subhāvitā manda-bhāvitās ca daśa kuśalāḥ karma-pathāḥ.

The ten wholesome deeds⁸⁹ that are either well-practiced or poorly practiced.

Katame daśa?

What ten?

⁸⁸ I am unsure what deeds would characterise these last two causes, and unfortunately, just where we want it, no examples are given.

⁸⁹ *Karma-patha* means something like *deed-path*, which is awkward in English. Throughout I have translated it simply as *deeds*.

Tri-vidhaṃ kāya-karma.

The threefold deeds by way of body.⁹⁰ [1-3]

Catur-vidhaṃ vāk-karma.

The fourfold deeds by way of speech.⁹¹ [4-7]

Tri-vidham manaḥ-karma.

The threefold deeds by way of mind.⁹² [8-10]

Idaṃ karma manuṣya-lokopapatti-saṃvartanīyam.

This is the deed that leads to rebirth in the human world.

[20. Rebirth in Heavenly Sense Worlds]

Tatra, katamat karma kāmāvacara-devopapatti-saṃvartanīyam?

Herein, what is the deed that leads to rebirth in the heavenly sense worlds?

Ucyate:

It is said:

Susamāptā daśa kuśalāḥ karma-pathāḥ.

The fully complete ten wholesome deeds.⁹³

Idaṃ karma kāmāvacara-devopapatti-saṃvartanīyam.

This is the deed that leads to rebirth in the heavenly sense worlds.

[21. Rebirth in Heavenly Form Worlds]

Tatra, katamat karma rūpāvacara-devopapatti-saṃvartanīyam?

Herein, what is the deed that leads to rebirth in the heavenly form worlds?

Ucyate:

It is said:

Susamāptāḥ susamāhitās, tato viśiṣṭatarāḥ paripūrṇā daśa kuśalāḥ karma-pathāḥ.

The fully attained (four) concentrations,⁹⁴ and from that, full excellence in the ten wholesome deeds.

⁹⁰ Not killing, taking what is not given and sexual misconduct.

⁹¹ Restraint from false, malicious and rough speech; and frivolous talk.

⁹² Being without avarice, having good will and right view.

⁹³ Same as previous list, but to perfection.

⁹⁴ This refers to the four *jhānas*, which have corresponding levels in the cosmology.

Idam karma rūpāvacara-devopapatti-samvartanīyam.

This is the deed that leads to rebirth in the heavenly form worlds.

[22. Rebirth in Heavenly Formless Worlds]

Tatra, katamat karmārūpyāvacara-devopapatti-samvartanīyam?

Herein, what is the deed that leads to rebirth in the heavenly formless worlds?

Ucyate:

It is said:

Catasra ārūpya-samāpattayaḥ,

The four formless attainments,

Ākāśānantyāyatanam.

The sphere of endless space. [1]

Vijñānānantyāyatanam.

The sphere of endless consciousness. [2]

Ākimcanyānantyāyatanam.

The sphere of nothingness. [3]

Naiva-samjñā-nāsamjñāyatanam.

The sphere of neither-perception-nor-non-perception. [4]

Etāḥ samāpattayo bhāvitā bahulīkṛtāś ca bhavanti.

There is the developing and making much of these attainments.

Idam karmārūpyāvacara-devopapatti-samvartanīyam.

This is the deed that leads to rebirth in the heavenly formless worlds.

[23-50: Permutations]

[23. Deeds Done that are not Accumulated]

Tatra, katamat karma kṛtaṁ nopacitam?

Herein,⁹⁵ what is the deed that, when done, is not accumulated?

Ucyate:

It is said:

Yat kṛtvā karma āstīryati, jihreti, vigarhati, vijugupsati, deśayati, ācaṣṭe, vyakti-karoti,

Whatever deed, which, once done, leads to being grieved, distressed, reviled, disgusted, confessed, announced and made manifest,

āyatyām saṁvaram āpadyate, na punaḥ karoti.

which he promises to restrain himself from in the future, and not do again.

Idaṁ karma kṛtaṁ nopacitam.

This is the deed that, when done, is not accumulated.

[24. Deeds that are accumulated (even) when not Done]

Tatra, katamat karmopacitaṁ na kṛtam?

Herein, what is the deed that is accumulated (even) when not done?

Ucyate:

It is said:

Yat karma kāyena paripūrayitavyam.

Whatever deed (which) is yet to be completed by way of body.

Tatra, praduṣṭa-citto vācam bhāṣate, ‘Evaṁ te kariṣyāmī’ ti.

Herein, speaking a word with corrupt mind, and saying: ‘Like this I will do to you’.⁹⁶

Idaṁ karmopacitaṁ na kṛtam.

This is the deed that is accumulated (even) when not done.

⁹⁵ The lists of deeds which characterised the early part of this discourse, is now abandoned until 62 and permutations of sets takes its place.

⁹⁶ This is an awkwardly stated permutation. From the description it means making threats against another person, but not following through on them.

[25. Deeds that are accumulated when Done]

Tatra, katamat karma kṛtaṃ copacitaṃ ca?

Herein, what is the deed that is accumulated when done?

Ucyate:

It is said:

Yat karma sām̐cetanikam.

Whatever (good) deed that is intentional.

25a

Yathoktam Bhagavatā:

As was said by the Fortunate One:⁹⁷

“**Manaḥ-pūrvaṅgamā dharmā, manaḥ-śreṣṭhā mano-javāḥ,**⁹⁸
“Mind precedes thoughts, mind is their chief, (they are) impelled by mind,

manasā cet praduṣṭena bhāṣate vā karoti vā,
if with a corrupt mind one speaks or acts,

tatas taṃ duḥkham anveti cakram vā vahataḥ padam.
through that suffering follows him like a wheel (follows) the ox’s foot.

Manaḥ-pūrvaṅgamā dharmā, manaḥ-śreṣṭhā mano-javāḥ,
Mind precedes thoughts, mind is their chief, (they are) impelled by mind,

manasā cet prasannena bhāṣate vā karoti vā,
if with a pure mind one speaks or acts,

tatas taṃ sukham anveti chāyā vā anuyāyinī.”
through that happiness follows him like a shadow which does not depart.”

⁹⁷ cf. Dhṛ 1-2: *Mano-pubbaṅgamā dhammā, mano-seṭṭhā mano-mayā, manasā ce paduṣṭhena bhāṣati vā karoti vā, tato naṃ dukkham-anveti cakkam va vahato padam. Mano-pubbaṅgamā dhammā, mano-seṭṭhā mano-mayā, manasā ce pasannena bhāṣati vā karoti vā, tato naṃ sukham-anveti chāyā va anapāyinī; mind precedes thoughts, mind is their chief, (their quality is) made by mind, if with a base mind one speaks or acts, through that suffering follows him like a wheel (follows) the ox’s foot. Mind precedes thoughts, mind is their chief, (their quality is) made by mind, if with pure mind one speaks or acts, through that happiness follows him like a shadow which does not depart.*

⁹⁸ Both verses are Śloka, and pathyā throughout.

Idaṃ karma kṛtaṃ copacitaṃ ca.

This is the deed that is accumulated when done.

[26. Deeds not really Done]

Tatra, katamat karma naiva kṛtaṃ, naivopacitam?

Herein, what is the deed that is not (really) done, nor is accumulated?

Ucyate:

It is said:

Yat karma sām̐cetanikaṃ svapnāntare kṛtaṃ kāritaṃ vā.

Whatever deed is intentionally done or effected (but) in a dream.⁹⁹

Idaṃ karma naiva kṛtaṃ naivopacitam.

This is the deed that is not (really) done, nor is accumulated.

[27. Hell for a Full Time]

Tatra, katamat karma, yena samanvāgataḥ pudgalo, narakeṣūpapannaḥ,

Herein, what is the deed, provided with which, a person is reborn in hell,

paripūrṇaṃ nairayikam āyuh kṣapayitvā cyavati?

and only falls away after that full hell life is completed?¹⁰⁰

Ucyate:

It is said:

Ihaikatyena narakīyaṃ karma kṛtam bhavaty upacitam.

That deed that is done here and is successful and through which he goes to hell.

**Sa tat karma kṛtvā nāstīryati, na jihīryati, na vigarhati, na jugupsati, na
deśayati, nācaṣṭe, na vyaktī-karoti,**

That deed, which, once done, one is not grieved, distressed, reviled, disgusted
(about), (and it is not) confessed, announced and made manifest,

nāyatyāṃ samvaram āpadyate,

which he does not promise to restrain himself from in the future,

bhūyasyā mātrayā hṛṣyati prītim utpādayati.

(but through which) he is exceedingly happy and joy arises.

⁹⁹ Dreams were not believed to have real-life consequences in themselves.

¹⁰⁰ Hell is not everlasting in Buddhism, but a temporary abode where creatures suffer for as long as the result of their karma hasn't come to an end.

27a

Yathā Devadatta-Kokālikādayaḥ.

Like Devadatta, Kokālika and so on.¹⁰¹

Idaṃ karma, yena samanvāgataḥ pudgalo, narakeṣūpapannaḥ

This is the deed, provided with which, a person is reborn in hell,

paripūrṇanairayikam āyuh kṣapayitvā cyavati.

and only falls away after that full hell life is completed.

[28. Hell for a Half Time]

Tatra, katamat karma, yena samanvāgataḥ pudgalo, narakeṣūpapanno,

Herein, what is the deed, provided with which, a person is reborn in hell,

'rdhanairayikam āyuh kṣapayitvā cyavati?

and falls away after half a hell life is completed?

Ucyate:

It is said:

Ihaikatyena narakīyaṃ¹⁰² karma kṛtam bhavaty upacitam.

That deed that is done here and is accumulated and through which one goes to hell.

Sa tat [karma],¹⁰³ kṛtvā nāstīryati, na jihrīyati, na vigarhati, na jugupsate, na deśayati, nācaṣṭe, na vyaktī-karoti,

That deed, which, once done, one is not grieved, distressed, reviled, disgusted (about), (and it is not) confessed, announced and made manifest,

nāyatyāṃ saṃvaram āpadyate.

which he does not promise to restrain himself from in the future.

Api tu na bhūyasyā mātrayā hṛṣyati na pritim utpādayati.

(But through which) he is not exceedingly happy and joy does not arise.

¹⁰¹ Two notorious opponents of the Buddha. See, for instance, the story accompanying the rule to Saṅghādisesa 10 in the Pārājikakkhanda of the Vinaya (PTS III.171 ff.)

¹⁰² Here and in 29 below, the text writes *nārakīyaṃ*.

¹⁰³ Here and in 29 below, it seems *karma* is wanted, though omitted in the text.

Idaṃ karma, yena samanvāgataḥ pudgalo, narakeṣūpapanno,
This is the deed, provided with which, a person is reborn in hell,

’rdhanairayikam āyuh kṣapayitvā cyavati.
and falls away after half a hell life is completed.

[29. Hell for a Short Time]

**Tatra, katamat karma, yena samanvāgataḥ pudgalo, narakeṣūpapanna-
mātra eva cyavati?**

Herein, what is the deed, provided with which, a person is reborn in hell, and falls away after a short time?

Ucyate:

It is said:

Ihaikatryena narakīyaṃ karma kṛtam bhavaty upacitaṃ ca.

That deed that is done here and is accumulated and through which he goes to hell.

**Sa tat [karma], kṛtvāstīryati, jihṛīyati, vigarhati, vijugupsati, ācaṣṭe,
deśayati, vyaktī-karoti,**

That (deed), which, once done, leads to being grieved, distressed, reviled, disgusted, announced, confessed and made manifest,

āyatyāṃ saṃvaram āpadyate.

which he promises to restrain himself from in the future.

Na punaḥ kurute, sa cen narakeṣūpapadyate, upapanna-mātra eva cyavati.

Not having done it again, he is reborn in hell, and falls away a short time after rebirth.

29a

Yathā Rājājātaśatruḥ.

As with king Ajātaśatru.

Tena Devadatta-sahāyenānantarya-karma kṛtam:

Through his friendship with Devadatta he had committed a deed having immediate effect (after death):

Pitṛ-vadhaḥ.

Patricide.¹⁰⁴

¹⁰⁴ For the story of Ajātasattu’s patricide, cf. DhA 1.12 (<http://bit.ly/23nHeWt>).

Samgha-bhedah.

Schism in the Sangha.

Dhana-pāla-mokṣaṇam.

He had let loose (the elephant) Dhanapāla (to charge at the Buddha).

Śilāyantra-mokṣaṇam.

He had let loose a catapult (to hit the Buddha).

Devadattasyādeśena.

(All through the) advice of Devadatta.¹⁰⁵

Tasmād Avīci-naraka-gamanam śrutvā,

Then having heard that (Devadatta) had gone to the Ceaseless hell,

tena samvignena, Bhagavati cittam prasāditam,

having spiritual anxiety, he gained faith in the Fortunate One,

Śrāmaṇya-phala-sūtre 'tyaya-deśanam kṛtam,

and in the discourse on the Fruits of the Ascetic Life¹⁰⁶ he confessed his faults,

pratisamdhāti kuśala-mūlāni.

and reestablished the roots of wholesomeness.

Tena maraṇa-kāle cittam prasāditam:

Then at the time of death his mind was full of faith, (thinking):

asthibhir api Buddham Bhagavantam śaraṇam gacchāmi,

even with my bones I go for refuge to the Buddha, the Fortunate One,

Sa upapanna-mātra eva cyavati.

and he fell away (from hell) after a short time.¹⁰⁷

Idam karma, yena samanvāgataḥ pudgalo, narakeṣūpapanna-mātra eva cyavati.

This is the deed, provided with which, a person is reborn in hell, and falls away after a short time.

¹⁰⁵ In the Pāḷi tradition these last three deeds were not directly the work of Ajātasattu, but of Devadatta himself.

¹⁰⁶ cf. DN 2, Sāmañña-phala-sutta.

¹⁰⁷ This is very different from the Pāḷi tradition, which had him condemned to hell for 60,000 years, before being reborn as Vijitāvī, and becoming a Pacceka-buddha. See DA II.237-8.

[30. Specific Rebirth]

Tatra, katamat karma niyatopapatti-saṁvartanīyam?

Herein, what is the deed that leads to a specific rebirth?

Ucyate:

It is said:

**Yat [karma], kṛtvā, ‘Kvacid upapattau pariṇāmayati amutropapadyeyam’
iti, sa tatropapadyate.**

Whatever (deed), when done, after declaring ‘(May) this ripen in rebirth in such and such a place’, and in that place he is reborn.

30a

Yathā Bhagavato jātake Śyāmāka-jātaka-prabhṛtiṣu,
As was introduced by the Fortunate One in the Śyāmāka birth story,

praṇidhāna-vaśād upapattir varṇyate.
praising the arising of the will to make an aspiration (to become a
Buddha).¹⁰⁸

Idaṁ karma niyatopapatti-saṁvartanīyam.

This is the deed that leads to a specific rebirth.

[31. Non-Specific Rebirth]

Tatra, katamat karmāniyatopapatti-saṁvartanīyam?

Herein, what is the deed that leads to a non-specific rebirth?

Ucyate:

It is said:

**Yat [karma], kṛtvā, na ‘Kvacid upapattau pariṇāmayati
amutropapadyeyam’ iti, yathā satvāḥ karmavaśād upapadyante.**

Whatever (deed), when done, without declaring ‘(May) this ripen in rebirth in such and such a place’, and he is reborn according to his deeds.

Idaṁ karmāniyatopapatti-saṁvartanīyam.

This is the deed that leads to a non-specific rebirth.

¹⁰⁸ I am not sure if this is related to Sāma-jātaka (or, Suvaṇṇa-sāma-jātaka), Jā 540, but that story does not include an aspiration to become a Buddha.

[32. Another Country]

Tatra, katamat karma deśāntara-vipākam?

Herein, what is the deed that has results in another country?

Ucyate:

It is said:

**Yat karma tasminn eva janmāntare vā deśāntara-gatasya vipacyate,
śubham aśubhaṁ vā, tat karma deśāntara-vipākam.**

Whatever deed, in this life, that matures in another country, whether good or bad, and the deed that has results in another country.

32a

Yathā Bhagavān kathayati:

As the Fortunate One said:

**“Bhūta-pūrvam bhikṣavo Jambudvīpe,
“Previously, monastics, in the Rose-Apple Isle,**

manuṣyāṇam aparimāṇam āyur bhavati, yathā rājño Māndhātuḥ.”
humans had unlimited life, like king Māndhātu.”¹⁰⁹

32b

Athānyatarasmin nagare Maitrāyajño nāma sārtha-vāha-putro babbhūva.

In a certain city there was a son of a caravan-leader named Maitrāyajña.¹¹⁰

Sa pañca-śata-sahāya-parivṛta udyānaṁ gataḥ.

Surrounded by five-hundred friends he went to a park.

Taiś ca sahāyair uktaḥ:

Then his friends said:

¹⁰⁹ See Jātaka 258; and Divy. 17 for his story. He is mentioned at 2c above, and 44a below.

¹¹⁰ This story lacks the normal formal introduction. It is also known to the Avadāna-śataka (no 36), where the protagonist is called Maitrakanyaka; the same story and name are known to the Divyāvadāna (no 38). In the Pāḷi Jātakas the story is similar, but the name is there Mittavinda or Mittavindaka (Ja 369). The city is specified below as being Tāmalīpta, a great port on the east coast of India.

“Asmin nagare bañijas tava pitaram, pūrvaṅgamaṁ kṛtvā,
“In this city the merchants took your father, and having made him their
leader,

mahā-samudram avatīrya Suvarṇabhūmi-prabhṛtīni.
they crossed the great ocean and entered the Land of Gold.

Deśāntarāṇi gatvā, dvīpāntarāṇi ca paśyanti,
Having gone to another country, they saw the interior of the island,

dravyopārjanam ca kurvanti.
and made an acquisition of gold.

Vayam api, tvām pūrvaṅgamaṁ kṛtvā,
We also, having made you our leader,

**samudram avatīrya, dravyopārjanam kariṣyāmo dvīpāntarāṇi ca
drakṣyāmaḥ.”**
and crossed the great ocean, will make an acquisition of gold and we will
guard it in the interior of the island.”

“Tatas tena evam!” iti pratiśrutam.
“Let it be so!” he replied.

Sa rātrau gatvā, mātaram āpṛcchati:
The night having passed, he asked his mother:

“Amba, Suvarṇabhūmiṁ gamiṣyāmaḥ.”
“Dear, we will go to the Land of Gold.”

Tasya mātāha: “Aparimāṇam putra dravyam grhe.
His mother said: “Son, there are immeasurable riches in the house.

Tiṣṭhati, na gantavyam iti.”
Stay here, you should not go.”

Sa mātur vacanena nivṛttaḥ.
Because of his mother’s word he turned back.

Sa bhūya udyānam gataḥ, sahāyair uktaḥ:
Once more he went to the park, and his friends said:

“Tam artham vijñāpayāmaḥ.”
“We (still) point out the benefit.”

“Tena tathāstv!” iti pratiśrutam.

“So be it!” he replied.

Sa bhūyo mātaram gatvā, pṛcchati.

Having gone to his mother once more, he asked (her again).

Bhūyaś ca mātṛā pāda-patanān nivartitaḥ.

But his mother fell at his feet and turned him back.

Evaṁ tṛtīyam api.

And so a third time.

Sa kālāntareṇa bhūya, udyānam gatvā, sahāyair uktaḥ:

Once more after an interval, having gone to the park, his friends said:

“Tava doṣād vayam api na gacchāmaḥ, pṛcchāmo vayam!

“It is your fault that we do not go, we ask you (again)!”

Trayodaśyām gamiṣyāma iti.”

Otherwise we thirteen will go (without you).”¹¹¹

Tena mātur aviditam eva, bahir bahu bhāṇḍam nirgamitam.

Unknown to his mother, he got many goods ready and went outside.

**Tasya gamana-kāle prasthitasya, mātā dvāre pāda-patanam kṛtvā,
sthitvā:**

At the departure time, when getting ready, his mother, having fallen at his feet near the door, without moving (said):

“Putra, na gantavyam!” iti.

“Son, you should not go!”

**Sa krudhho mātuḥ pādām mastake dattvātikrāntaḥ samudra-kūlam ca
gataḥ.**

After kicking his mother angrily on the head, he crossed over (her) and went to the sea shore.

Tena sahāyā uktāḥ:

Then he said to his friends:

¹¹¹ Above five hundred friends have been mentioned.

“Samudram avataratām na jñāyate jīvitam maraṇam ca.

“When crossing the sea no one knows whether we live or die.

Vayam sarva evāṣṭāṅga-samanvāgatam poṣadham grhṇāmaḥ.”

We should undertake all eight fasting day (rules).”

Tais, “Tathāstv” iti pratipannam poṣadham ca grhītam.

Saying, “So be it” they undertook the practice of the fasting day (rules).

Te samudram avatīrṇāḥ.

They crossed the sea.

**Samudra-madhyā-gatānām ca teṣām viṣama-vātādyāhataḥ poto vinaṣṭas
tena sarve kāla-gatāḥ.**

Half way across the sea the ship, beaten by the rough winds, was destroyed,
and they all died.

**Maitrāyājñas ca ma[...]pra[...]ṭa-mukhyān avabaddham¹¹² tāmra-
ghataḥ ca grhya, samudra-kūla uttīrṇāḥ.**

Maitrāyājña, grasping a copper bowl that had ... attached to its mouth,
landed on the shore.

Sa paryaṭamānaḥ sauvarṇa-prākāram nagaram paśyati

He roamed around till he saw the golden wall of a city

ārāma-sampannam, vana-sampannam, puṣkariṇī-sampannam,

furnished with pleasure parks, groves and lakes,

**dhūpita-dhūpanam, mukta-puṣpāvākīrṇam, avasakta-paṭṭa-dāma-
kalāpam.**

with the smoke of incense, loose flowers strewn about, and having silk cloths
attached and bunches of garlands.

Tataś catasro ’psaraso nirgatāḥ, sa tābhir grhya, nagaram praveśitaḥ.

Four nymphs came out from there, and taking hold of him, they entered the
city.

**Sa tābhiḥ sārddham bahūni varṣāni krīḍitavān – bahūni varṣa-śatāni,
bahūni varṣa-sahasrāni bahūni, varṣa-śata-sahasrāni krīḍitavān.**

He played with them for many years – he played for a hundred years, a
thousand years, a hundred thousand years.

¹¹² This is very unclearly marked up in Lévi’s text. He notes that M. Finot proposes the following reconstruction: *mahāpaṭamukhāvabaddham*.

Sa tābhir uktaḥ:

(Then) they said to him:

“Ārya-putra tavāyam pṛthivī-pradeśo ’pūrvaḥ,

“Noble sir, this country is quite new to you,

asmākam aviditam, na nirgantavyam.

without our knowing about it, you should not go outside.

Yadi nirgacchasi sarvathottarābhimukhena na gantavyam” iti.

(But) if you do go outside by all means you should not go in the northerly direction.”

Sa tasmāt kālāntareṇa nirgataḥ.

After an interval he went out from there.

Sa bhūyo gacchan nagaram paśyati rūpyamayena prākāreṇa,

Once again while going along he saw a city with silver walls,

ārāma-sampannaṁ vana-sampannaṁ ...

furnished with pleasure parks, groves ...

Pūrvavad yāvat.

*Much as before.*¹¹³

Tasmād apy aṣṭāv apsaraso nirgatāḥ, tābhir apy asau gṛhya, praveśitaḥ.

From there eight nymphs came out,¹¹⁴ took hold of him, and entered (the city).

Sa tābhiḥ sārdham bahūni varṣāṇi krīḍitavān – bahūni varṣaśātāni,

bahūni varṣa-sahasrāṇi, bahūni varṣa-śata-sahasrāṇi krīḍitavān.

He played with them for many years – he played for a hundred years, a thousand years, a hundred thousand years.

Pūrvavat.

As before.

Tato ’pi kālāntareṇa nirgataḥ.

After an interval he came out from there.

¹¹³ Instructions to the reciter are placed in italics here and below.

¹¹⁴ It is noticeable that as the quality of the walls of the city, and presumably its glory, decrease, so the number of nymphs available for sensual pleasures increase.

Bhūyaś ca paryaṭan nagaram paśyati vaidūryamayena prākāreṇa,
Once more he roamed around till he saw a city having walls made of beryl,

ārāma-sampannam, vana-sampannam, puṣkariṇī-sampannam.
furnished with pleasure parks, groves and lakes,

**dhūpita-dhūpanam, mukta-puṣpāvakīrṇam, avasakta-paṭṭa-dāma-
kalāpam.**
with the smoke of incense, loose flowers strewn about, and having silk cloths
attached and bunches of garlands.

**Tasmād api ṣoḍaśāpsaraso nirgatāḥ, tābhir api sārddham bahūni varṣāṇi
krīditavān.**

And from there sixteen nymphs came out, and played with him for many
years.

Pūrvavat.
As before.

Sa tābhir uktaḥ:
They said to him:

“Āryaputra tavāyam pṛthivī-pradeśo ’pūrvaḥ,
“Noble sir, this country is quite new to you,

asmād vihārāt tena na nirgantavyam.
you should not go without us accompanying.

Atha nirgacchasi, sarvathottarāmukhena na gantavyam iti.
(But) then (if) you do go outside, by all means you should not go in the
northerly direction.”

Sa tasmāt kālāntareṇa nirgataḥ.
After an interval he came out from there.

Bhūyāḥ paryaṭamānaḥ, sphaṭikaprākāreṇa nagaram,
Once again while roaming around, (he saw) a city with crystal walls,

tathavārāma-sampannam, vana-sampannam puṣkariṇī-sampannam,
and again it was furnished with pleasure parks, groves and lakes,

**dhūpita-dhūpanam mukta-puṣpāvakīrṇam avasakta-paṭṭa-dāma-
kalāpam.**
with the smoke of incense, loose flowers strewn about, and having silk cloths
attached and bunches of garlands.

Tasmād api dvātrimśad apsaraso nirgatāḥ, tābhir api sārdham bahūni varṣāṇi, bahūni varṣa-śatāni, bahūni varṣa-śata-sahasrāṇi krīḍitavān.
From there thirty-two nymphs came out, and they played with him for many years, for a hundred years, a thousand years, a hundred thousand years.

Sa tābhir apy uktaḥ:
They said to him:

“Āryaputra tavāyam pṛthivī-pradeśo ’pūrvaḥ,
“Noble sir, this country is quite new to you,

asmād vihārāt tena na nirgantavyam.
you should not go out without us accompanying.

Atha nirgacchasi, uttarāmukhena na gantavyam iti.”
(But) then (if) you do go outside, you should not go in the northerly direction.”

Sa tāsām pramādād, rati-khinno nirgataḥ,
Ignoring them, wearied with pleasure, he came out,

uttarābhimukhena gacchan kaṇṭakāṭavīm prapannaḥ.
and while going north he arrived at a forest of thorns.

Atha kṛṣṇāyasena prākāreṇa nagaram paśyati.
Then he saw a city with black iron walls.

Sa tatra praviṣṭaḥ, praviṣṭa-mātrasya ca nagara-dvāram pihitam.
He entered it, and just after entering the city gate closed up.

Ūrdhvam paśyati, prākāro vardhate, bhairavaṃ ca śabdaṃ śṛṇoti.
He looked up, the wall expanded, and he heard a fearful noise.

Tatrasthaś ca cintayati:
Standing there he thought:

“Kim etad?” iti.
“What is that?”

Sa tatra gataḥ atha paśyati puruṣasyāsīdharam cakram śiraś chinatti.
He went there and he saw a man with a wheel having swords that was cutting through his head.

Sa bhītaḥ pṛcchati:
Fearfully he asked:

“Kim etad bho puruṣa?”

“Why is this, good man?”

Nairayika-puruṣaḥ prāha: “Eṣa pratyeka-narakaḥ.”

The hell-being said: “This is a personal hell.”

Maitrāyajña āha:

Maitrāyajña said:

“Kim tvayā pāpa-karma kṛtam?” iti.

“What wicked deed did you do?”

Sa kathayati:

He explained:

“Asmin Jambudvīpe Mahākośalī nāma nagaram.

“On our Rose-Apple Isle there is a city called Mahākośalī.

Tatrāham mahā-sārtha-vāha-putro ’bhūvam.

There I was the son of a great caravan leader.

Sa pañcabhiḥ sahāya-śataiḥ sahodyānam gataḥ, te kathayanti.

I went with five hundred friends to the park, and they said:

‘Tava pitā sārtha-vāho ’smākam pūrvapurūṣo ’sti,

‘Your father was a caravan leader previously,

pūrvaṅgamam kṛtvā deśāntarāṇi gatvā, dravyopārjanāni kurvanti.

having made him our leader and gone to another country, they made an acquisition of gold.

Suvarṇabhūmiṃ Simhaladvīpaṃ ca prabhṛtīni ca, dvīpāntarāṇi paśyanti.

Entering the Land of Gold, the Lion Isle,¹¹⁵ they saw the interior of the island.

Vayam api tvayā pūrvaṅgamena deśāntaram paśyāma’ iti.

We also, with you as our leader, will look to another country.’

‘Vayam api gacchāma,’ iti pratiśrutam.

‘Let us go,’ I replied.

¹¹⁵ It is not clear if this *Simhaladvīpa* is to be identified with Śrī Laṅkā here or not. I do know of anywhere else where Śrī Laṅkā is called the Land of Gold.

So 'ham gr̥ham̐ gatvā, mātaram āpr̥ṣṭavān:

Having returned home, and greeted my mother, (I said):

'Aham evam̐ deśāntaram̐ gamiṣyāmī' ti!

'I also will go to another country!'

Mātā ma āha:

My mother said:

'Putra, tava pitā samudram̐ avatīrṇo deśāntaram̐ gata eva kāla-gataḥ.

'Son, your father crossed the seas and went to another country and died there.

**Tvam eka-putrakaḥ, prabhūtam̐ gr̥he dravyam̐, tiṣṭhati, na gantavyam̐
iti!**

You are my only son, there is plenty of riches in the home, stay (here), you should not go!'

'Mayā na gacchāmī' ti pratiśrutam.

'I will not go' I replied.

Evam̐ dvitīyam̐ tṛtīyam̐ caturtham̐ apy āpāda-patanam̐ nivartitaḥ.

So it was twice, thrice and four times, falling at my feet, she prevented me.

Kālāntareṇāham bhūyo 'py udyānam̐ gataḥ sahāyair uktaḥ:

After an interval I again went to the park and my friends said:

'Avaśyam̐ gantavyam!' iti

'Certainly we should go!'

'Gamiṣyāmī,' ti mayā pratiśrutam.

'I will go,' I replied.

Atha mama prasthitasya mātā dvāre pāda-patanam̐ kṛtvā, sthitā.

Then when getting ready, my mother, having fallen at my feet near the door, without moving (said):

'Putra, nārhasi mām parityaktum!' iti

'Son, it is not proper to leave me!'

Tasyāham mastake pādām̐ dattvā, prakrāntaḥ.

Then, having kicked her on the head with my foot, I left.

So 'ham pañcabhiḥ sahāya-śataiḥ sārddham̐ samudra-kūlam̐ gataḥ.

Together with my five hundred friends, I went to the sea shore.

Aṣṭāṅga-samanvāgatam poṣadham ḡhya samudram avatīrṇaḥ.
Having undertaken the eight fasting day (rules) we crossed the sea.

Suvarṇabhūmi-prasthitānām asmākaṁ viṣama-vātādyāhataḥ potovinaṣṭaḥ, te sarve kāla-gatāḥ.
Setting forth for the Land of Gold our ship, beaten by the rough winds, was destroyed, and they all died.

Aham tu bahubhir divasaiḥ kathāmcana samudrād uttīrṇo,
But I, after many days, by some means crossed over the sea,

'tha prapīḍyamānaḥ sauvarṇena prākāreṇa nagaram,
then wearying (I saw) the golden wall of a city,

ārāma-sampannam, vana-sampannam, puṣkariṇī-sampannam,
furnished with pleasure parks, groves and lakes,

dhūpita-dhūpanam, mukta-puṣpāvākīrṇam, avasakta-paṭṭa-dāma-kalāpam.
with the smoke of incense, loose flowers strewn about, and having silk cloths attached and bunches of garlands.

Tasmāc catasro 'psaraso nirgatāḥ, tābhiḥ praveśito 'smi.
Four nymphs came out from there, and with them I entered (into the city).

Yāvat tābhir api sārdham bahūni varṣāṇi – bahūni varṣa-śatāni, bahūni varṣa-śata-sahasrāṇi krīḍitam.
I played with them for many years – I played for a hundred years, a hundred thousand years.

Tataḥ kālāntareṇa nīrgacchan pa ...
Then, after an interval, I went out ...

Pūrvavat.
As before.

Tasmād apsaraso nirgatāḥ, tābhiḥ praveśito 'smi.
From there the nymphs came out, and with them I entered (into the city).

Yāvat tābhir api sārdham bahūni varṣāṇi bahūni – varṣa-śatāni bahūni, varṣa-śata-sahasrāṇi krīḍitam.
I played with them for many years – I played for a hundred years, a hundred thousand years.

Evam̐ vaidūrya-mayam.

So with the (walls) made of beryl.

Tasmād api ṣoḍaśāpsaraso nirgatāḥ ...

From there sixteen nymphs came out ...

Tasmād api nirgataḥ.

I came out from there.

Sphaṭika-mayaṁ nagaram paśyāmi.

I saw a city (with walls) made of crystal.

Pūrvavat.

As before.

Tasmād dvā-trimśad apsaraso nirgatāḥ.

From there thirty-two nymphs came out.

Tābhir api saha tathaiva krīḍitam ...

I also played with them ...

kaṇṭakāṭavīm prapannaḥ ...

I arrived at a forest of thorns ...

Yāvad 'Āyasa-nagaram paśyāmi'.

Up to 'I saw an iron city'.

So 'ham atra praviṣṭaḥ.

I entered it.

Praviṣṭasya me dvāram pihitam.

With my entrance the gate closed.

Atra ca ...

And there ...

Pūrvavat.

As before.

Asidharam̐ cakram̐ śirasi parivartamānam paśyāmi.

I saw a man with a wheel having swords cutting through his head.

Tatra ca mamāvasthitasya, śirasi asidharam cakram samkrāntam.
Having entered that place, the wheel having swords crossed over onto my head.

Yad aham mātu ... nivṛttaḥ.
What mother I ... turned back.¹¹⁶

Aṣṭāṅga-samanvāgataṁ ca poṣadham ḡhītam.
I took up the eight fast-day (rules).

Tasya karmaṇo vipākena caturṣu mahā-nagareṣu pratyeka-svargasva...
The result of that deed is that I enjoyed the personal heaven in those four cities...

Mātuḥ śirasi pādam dattvā, gataḥ.
Having kicked my mother on the head, I left.

Tasya karmaṇo vipākena mamāsidharam cakram śiraś chinatti.”
The result of that deed is that a wheel having swords cut my head.”

Maitrāyajñas cintayati:
Maitrāyajña thought:

‘Mayāpy etad eva karma kṛtam,
‘I have done the exact same deed,

upasthito mamāpi karma-vipāka.’ iti
and now the result of my deed is near to hand.’

Narayika-purusaḥ prāha:
The hell-being said:

“Kutas tvam?”
“Who are you?”

Maitrāyajñaḥ kathayati:
Maitrāyajña said:

“Asti Jambudvīpe Tāmaliptaṁ nāma mahā-nagaram.
“There is in the Rose-Apple Isle a great city called Tāmalipta.

¹¹⁶ It seems this line is out of place here.

Tato 'ham.

I am from there.

Mayāpi caitat sarvam anuṣṭheyam.”

This is all going to happen to me.”

Nairayika-puruṣaḥ prāha:

The hell-being asked:

“Asti mayādyāntarikṣe ghoṣaḥ śrutaḥ:

“Today I heard a noise in the firmament, (saying):

“Kṣīṇas tava karma-vipākaḥ.

“The result of your deed is exhausted.

Maitrāyajño nāma sārtha-vāha-putraḥ adyāgamiṣyati,

Today the son of a caravan leader called Maitrāyajña will come,

etad eva karma kṛtveti.’ ”

who has done the same deed.’ ”

Maitrāyajña āha:

Maitrāyajña said:

“Kim bhojanam?”

“What is there to eat?”

Sa āha:

He said:

“Ata eva mastakāc chidyamānād yat pūya-śoṇitaṁ sravati.”

“Only whatever pus and blood flows from your head after it is cut.”

Evam uktvā, sa puruṣaḥ kāla-gataḥ patitaḥ.

After saying that, that person fell down dead.

Maitrāyajño, bhītaḥ samvignaḥ,

Maitrāyajña, fearful and anxious,

sarveṇa bhāvena mātā-pitroḥ praṇipātaṁ kṛtvāha:

after prostrating with his whole being to his mother and father, said:

“**Ūrdhvam bhavāgravitatān adharād Avīcim,**¹¹⁷
“Stretching from the top of existence to the Ceaseless hell,

tiryak-prathān agaṇitān api loka-dhātūn,
through countless pathways across the world systems,

ātman-sva surāsura-naroraga-bhūta-kāye –
myself, and the multitude of gods, anti-gods, men, *nāgas*, ghosts –

satvāni yāni upagatāni – sukhino bhavantu!”
whatever beings approach – may they all be happy!”

Evaṁ cintayitvā, sarveṇa bhāvena mātā-pitror namaskāraṁ kṛtvā,
Having thought thus, and honouring mother and father with his whole being,

praṇipātān ca praṇidhānaṁ ca kṛtavān:
he prostrated and made this aspiration:

“Yatra yatropapadyāmi mātā-pitroḥ śuśrūṣāṁ kuryām aham iti!
“Wherever I am reborn may I be of service to my mother and father!

Ye ca kecana satvā pratyeka-narake upapadyante,
Whatever beings there are reborn in personal hells,

teṣāṁ sarveṣāṁ arthāyāham atrāvasthitaḥ.
for the benefit of them all I remain here.

Ye ca kecana loke, yuktās ca muktās ca, teṣāṁ namaḥ.
Whatever beings there are in the world, both bound and free, I worship them.

Te mām pālayantu!”
May they protect me!”

Idam uktvā, tasmin nairayika-puruṣaḥ kāle sthitaḥ.
Having said that, in that hell-being’s place he stayed for some time.

Punaś ca praṇidhānaṁ kṛtvā, punar apy āha:
And again he made an aspiration, again saying:

¹¹⁷ First two lines are Vasantatilakā, the last two lines are defective. In line c better to read: *ātman-surāsura*; and in d, maybe something like *satvāni vūpagatāni – sukhino*, to correct the metre.

“Kṛtvādaṁ narakam Avīcim ābhavāgrād,¹¹⁸

“From the Ceaseless hell to the top of existence,

ye satvās cyuti-gati-bandhanāvabaddhāḥ

whatever beings fall away and are bound and attached to (various) destinations,

te sarve sukham atināpya Dharma-yuktaṁ,

(may) they all be happy, may they spend their time devoted to Dharma,

Nirvāṇaṁ yad ajaram acyutaṁ sprśantu!”

and experience the ageless and deathless *Nirvāṇa!*”

**Atha tac cakram asprśamānaṁ śirasi nitya-kālam evopari vihāyasi
sthitam.**

Then the wheel, without touching his head, all the time remained hovering in the sky.

Nityaṁ ca kila tasya mātā-śiṣam prayunkte:

And all the time, it seems, his mother was praying:

“Yady asti mama kiṁcit puṇya-phalam pradānena vā,

“If there is some fruit of merit for me, from giving,

śīlena vā brahmacaryeṇa vā pativratatvena vā,

or from virtue, or from the spiritual life, or from the vows (I undertook),

**tena puṇya-phalena, mama putrasya, yatra tatra sthitasya, mā kiṁcit
pāpam bhavatu!”**

through the fruit of that merit, may my son, wherever he may be, not have any misfortune!”

Tena ca tasya śivam āsīt.

And through that he was safe.

¹¹⁸ The metre is Prahārṣiṇī.

Yathā Śyāma-jātake saviṣeṇa śareṇa ...

As in the Śyāma story,¹¹⁹ with a poisoned arrow ...

Śyāma-kumārasya mātā-pitrōr āsīr-vacanena

Because of the blessing of prince Śyāma's mother and father

śalyaś ca nirgato, viṣaṃ ca naṣtam, mṛtaś ca samjīvitas.

the dart came out, the poison was destroyed, and he who was dead returned to life.

Tadvat tasyāpi śivam āsīt.

Because of that (blessing) he was safe.

Yathā vajra-Rājagrhe Dhanāñjaya-sūtre ārya-Śāradvatīputreṅoktam:

Just as was said by the noble Śāradvatīputra¹²⁰ in the Dhanāñjaya discourse¹²¹ at the adamantine Rājagrha:

“Tam enam brāhmaṇam mātā-pitarau samam mānitau,

“That brahmin honoured regularly his mother and father,

samyak pūjitau kalyāṇena manasānukampete.

and rightly worshipped them with a beautiful mind set on compassion.

Adhoṣī vatana putro dhārmikeṇa, karma-guṇena,

Shaken, their son (acted) according to righteousness, virtuously,

na ca kimcit pāpam karma karoti.”

and never did any wicked deed.”

Sarvaṃ sūtram yojyam.

The whole discourse can be utilised (here).

¹¹⁹ This story, in which a son was saved by his parents' avowal of truth was well known in the ancient world. In Pāli the story is No. 540 of the Jātaka collection, *Suvaṇṇa-sāma-jātaka*. It was also known to the *Mahāvastu* (II, 210 ff); the *Avadāna-kalpalatā* (No. 101) and other collections.

¹²⁰ An alternate name for Ven. Śāriputra.

¹²¹ This discourse is unknown to me. There are a number of *Dhanāñjayas* known in the Pāli texts, but no interactions with Ven. Śāriputta recorded as far as I am aware.

Yathā ca Śivālaka-sūtre Bhagavatoktam:

Just as in the Śivālaka discourse,¹²² the Fortunate One said:

**“Tam evaṃ gṛha-pati-putra mātā-pitarau pañcasu sthāneṣu
pratyupasthitau,**

“Householder’s son, as your mother and father served you in five ways,

pañcasu sthāneṣu pratiṣṭhāpayataḥ.

so should you serve them in five ways.

**Tasya punar gṛha-pati-putra mātā-pitṛbhyām anukampitasya puruṣa-
pudgalasya vṛddhir evam pratyāśānsitavyā.”**

Householder’s son, again, when an individual has compassion for his mother and father prosperity is to be expected.”

**Sa tatra prīty-āhāraḥ sthitvā, paripūrṇeṣu ṣaṣṭi-varṣa-sahasreṣu kāla-
gataḥ.**

So he remained, feeding on joy, for a full 60,000 years.

Yathā rājājātaśatruḥ aparipūrṇa eva nairayikāyuḥ-pramāṇe cyutaḥ.

Just as king Ajātaśatru passed away before the (full) measure of life in hell was fulfilled.¹²³

Abandhyatvāt karmaṇām kadācid atīva śirorujā bhavati.

(But) as deeds are not barren he still had severe headaches.

Atra kṛta-prañidhānasya Maitrāyājñasya mātā-pitṛ-śuśrūṣā vaktavyā.

We should also say here that after Maitrāyājña made his aspiration he was eager to obey his mother and father.

Yathā Śyāma-jātake ’ndhau mātā-pitarau hasti-bhūtena paripālitau.

Just as in the Śyāma birth story his blind mother and father protected him with their hands.

¹²² cf. DN 30, Sigālovāda-sutta: *Pañcahi kho, gaha-pati-putta, ṭhānehi puttana puratthimā disā mātā-pitaro paccupaṭṭhātabbā - bhato ne bharissāmi, kiccam nesam karissāmi, kula-vamsam ṭhapessāmi, dāyajjam paṭipajjāmi, atha vā pana petānam kālaṅkatānam dakkhiṇam anuppadassāmīti; in five ways, householder’s son, should a child attend to their mother and father, (thinking:) I will support those who supported me, I will do my duty to them, I will uphold the family lineage, I will look after the inheritance, then when they die I will make an offering to the pretas.*

¹²³ Commentary to Dhp 12, cp. 29a above.

Anyeṣu jātaka-śateṣu ca.

And a hundred other birth stories.

Atha Bhagavān prāpta-kālam, bhikṣūn āmantrayate.

Then the Fortunate One, when the time had arrived, addressed the monastics:

“Syād evam bhikṣavo yuṣmākam anyaḥ sa tena kālena tena samayena

“It may be, monastics, that at that time, on that occasion,

Maitrāyajño nāma sārtha-vāha-putro babhūveti.

(you think) it was Maitrāyajña, who became the son of a caravan leader.

Naivaṃ draṣṭavyam.

It should not be seen like this.

Ahaṃ sa tena kālena tena samayena Maitrāyajño nāma sārtha-vāha-putra āsīt.

At that time, on that occasion, I was Maitrāyajña, the son of a caravan leader.

Tasmāt tarhi bhikṣavo mama vacanaṃ śraddadhānair.

Therefore, monastics, have faith in my words.

Buddhe sagauravair bhavitavyam.

You should have respect for the Buddha.

Dharme Saṃghe sagauravair bhavitavyam.

You should have respect for the Dharma and the Sangha.

Mātā-piṭṛṣu ācāryopādhyāyeṣu sagauravair bhavitavyam.

You should have respect for your mother and father, teachers and preceptors.

Evaṃ vo bhikṣavaḥ śikṣitavyam.

In this way you should train yourselves, monastics.

Ya evaṃ deśāntara-gataḥ sukhaṃ duḥkham pratyanubhavati,

Whoever has gone to another country experiences both happiness and suffering,

yathā Maitrāyajñena deśāntara-gatena,

just as Maitrāyajña, when he had gone to another country,

tasminn eva janmani pratyeka-svargam pratyeka-narakaṃ cānubhūtam,

there underwent in his life a personal heaven and a personal hell,

ya evaṃ deśāntara-gataḥ sukhaṃ duḥkhaṃ pratyanubhavati.”

(so) whoever has gone to another country experiences both happiness and suffering.”

Idaṃ karma deśāntara-vipākam.

This is the deed that has results in another country.¹²⁴

32c

Etad darśayati Bhagavān:

This was shown by the Fortunate One:

“Yathā mayi tathā mātā-pitṛṣu, ācāryopādhyāyeṣu.

“As with me, so it is with mother and father, teachers and preceptors.

Vacana-kāriṇāṃ samo vipākaḥ iha loke paraloke ca.

The word spoken has the same result in this world and in the next world.

Katham iha loke samaḥ karma-vipāko bhavati?

How is the result of the deed the same in this world?

Yathā Śrāvastyāṃ daridra-puruṣo,

Just like the poor man in Śrāvastī,¹²⁵

Bhagavantam saśrāvaka-saṅgham bhuñjānam dṛṣṭvā,

after seeing the Fortunate One together with the Sangha of disciples eating,

cittam prasāditavān.

his mind became full of faith.

**Tena mahā-puṇya-sambhāra upārjitaḥ, rājya-saṃvartanīyam karma
kṛtam.**

Through this deed that he did he acquired a great heap of merit, which led him to majesty.

Tad eva ca mokṣa-bījam.

It was also the seed of his release (from *samsāra*).

Tac ca jñātvā Bhagavatā gāthā bhāṣitā:

Knowing this the Fortunate One spoke this verse:¹²⁶

¹²⁴ This concluding sentence suggests to me that this was originally the conclusion of the examples, and the examples that follow were added later.

¹²⁵ This may refer to the story at 36a below.

“Ye tatrābhy anumodante, vaiyāvṛtyakarās ca ye,¹²⁷
“Those who rejoice here, and those who serve,

anūnā dakṣiṇā teṣāṃ, te ’pi puṇyasya bhāgiṇaḥ.”
are not lacking in skill, they are entitled to their merit.”

Etad eva gāthā samutthānam:

This is the basis of the verse:¹²⁸

“Manaḥ-pūrvaṅgamā dharmā, manaḥ-śreṣṭhā mano-javāḥ,¹²⁹
“Mind precedes thoughts, mind is their chief, (they are) impelled by mind,

manasā cet prasannena bhāṣate vā karoti vā,
if with a pure mind one speaks or acts,

tatas taṃ sukham anveti chāyā vā anuyāyinī.”
through that happiness follows him like a shadow which does not depart.”

Tataś cyutaś ca deveṣūpapannaḥ.

Then he passed away and was reborn amongst the gods.

32d

Yathā ca Tagara-śikhī nāma Pratyeka-buddhaḥ.

Just as with the Independent Buddha called Tagaraśikhī.¹³⁰

Durbhikṣe daridra-puruṣeṇa sūpaḥ pratipāditaḥ,

In a time of famine he received a broth from a poor man,

sa ca tad-ahar eva tasmin nagare rājābhiṣiktaḥ.

and on that same day (the poor man) in that very city was anointed king.

¹²⁶ AN 5.36, Kāla-dāna-sutta: *Ye tatha anumodanti, veyyāvaccam karonti vā, na tena dakkhiṇā unā, te pi puññassa bhāgino; those who rejoice there, or those who serve, do not lack an offering, they have a share of the merit.*

¹²⁷ The metre is Śloka.

¹²⁸ cf. Dhṛ 2: *Mano-pubbaṅgamā dhammā, mano-seṭṭhā mano-mayā, manasā ce pasannena bhāṣati vā karoti vā, tato nam sukham-anveti chāyā va anapāyinī; mind precedes thoughts, mind is their chief, (their quality is) made by mind, if with pure mind one speaks or acts, through that happiness follows him like a shadow which does not depart.*

¹²⁹ The metre is Śloka.

¹³⁰ More than one Pacceka-buddha called Tagarasikhī is also known to the Pāli tradition (see below) but this particular story is not found.

Tataḥ kālāntareṇa Pratyeka-buddhaḥ saṁvṛttaḥ.

And after an interval of time he became an Independent Buddha.

Ya eṣa sūtrantare paripaṭhitaḥ Pratyeka-buddhas Tagara-śikhī nāma.

He is mentioned in another discourse¹³¹ (where) he is also called the Independent Buddha Tagaraśikhī.

Evam tāvad Bhagavati sāmḍṛṣṭikaś citta-prasādasya phala-vipākaḥ.

So from that mind full of faith in the Fortunate One he had an immediate fruit and result.

32e

Katham mātā-piṭṛṣu?

How is it with mother and father?

Yathā Maitrāyājñaḥ sārtha-vāha-putraḥ

Just as Maitrāyājña, the son of a caravan leader,

ācaturtham pratinivṛtto mātur vacanena,

four times was turned back by the word of his mother,

caturṣu mahā-nagareṣu pratyeka-svarga-sukham anubhūtavān,

(so) he experienced the pleasure of a personal heaven in four great cities,

tat tu tasya mokṣa-bījam,

and through that (planted) the seed of release (from *saṁsāra*),

evam mātā-piṭṛṣv api sāmḍṛṣṭikaḥ phala-vipākaḥ.

so he also had an immediate fruit and result through (respecting) mother and father.

32f

Katham Bhagavati mātā-piṭṛṣu ca citta-pradoṣeṇa naraka-gamanam bhavati?

And how does one with corrupt mind towards the Fortunate One, and mother and father, go to hell?

Ucyate:

It is said:

¹³¹ Perhaps this would equate to one of these two discourses MN 116, SN 1.139?

“Devadatto, Bhagavati cittam pra[doṣa]to, ’vīcau mahā-narake patitaḥ.”
“Devadatta, through having a corrupt thought towards the Fortunate One,
fell into the great and Ceaseless hell.”

32g

Tathā Sindhu-viṣaye Raurukaṃ nāma nagaram,
Likewise in the Sindhu realm¹³² there was a city called Rauruka,¹³³

tatra Śikhaṇḍī rāja-putraḥ, pitaram ghātayitvā, narake patitaḥ.
and there prince Śikhaṇḍī, having killed his father, fell into hell.

Evam Bhagavati mātā-pitṛṣu ca citta-pradūṣaṇena naraka-gamanam bhavati.
This is how one with corrupt mind towards the Fortunate One, and mother and father, goes to hell.

Tena kāraṇena kiṃ nāsti nānā-karaṇam?
What, is there no differentiation made?

Ucyate:
It is said:

“Mahāntaṃ nānā-karaṇam.”
“There is a great differentiation made.”

Bhagavān aneka-kalpa-śata-sahasropārjita-kuśala-mūla-sambhūta-sambhāraḥ.
The Fortunate One produced and accumulated the roots of wholesomeness that were acquired over one hundred thousand aeons and an uncountable (amount of time).

Anutpannasya mārgasyotpādayitā Buddhō, Bodhāya mārgaṃ deśayati.
When the path was unknown, the Buddha attained it, and pointed out the path to Awakening.

Tasmin kṛtaḥ prasādo ’prameya-phala-vipākaḥ, ante ca Nirvāṇam.
Therefore having faith (in him) has fruit and results that are immeasurable, and in the end there is *Nirvāṇa*.

Mātā-pitror mokṣa-mārgo ’viditaḥ.
(But) mother and father to not know the path to release.

¹³² What we would now call Pakistan.

¹³³ DPPN, s.v. Sovīra.

Api ca na sarvam mātā-pitror vacanam kāryam.

Again mother and father's word is not made for everyone.

Santi kecin mithyā-darśanopahata-cittāḥ putrān bruvanti:

Some (parents') minds are affected by wrong views and they say to their son:

“Ehi mām avasanam naya,

“Come, lead me to the wilderness (to die there),

tava ca bhaviṣyati hitāya sukhāya mama ca.

this will be both for your good and happiness and for mine.

[Prapāte mām pā]tayāgnau vā praveśayeti.”

[Throw me down a precipice,] or, make me enter a fire.”

Tan naiva kartavyam.

(But) this is not to be done.

Kim kāraṇam?

What is the reason?

Mātā-pitarau ghātayitvāśyaṁ naraka-gamanam.

Those who kill mother or father will certainly to to hell.

Ataeva Bhagavatā pratiṣiddho na mātā-pitṛ-ghātakaḥ pravrajitavyaḥ,

For this reason the Fortunate One did not allow the going-forth for one who had killed mother or father,

nāsti tasya pravrajyā nopasampadā, nāsti phala-prāptiḥ.

and for him who has gone forth, there is no higher ordination, and there is no attainment of fruit.

Evam-vidham varjayitvān, yathā sama-samā mātā-pitara

ācāryopādhyāyāḥ.

In this way it is prevented, just as for mother and father, so it is the same for teacher and preceptor.

Katham ca sama-samā?

How is it the same?

Nanu Bhagavatoktam:

Did not the Fortunate One say:

“Mātā-pitroḥ putra-sneho yāvad asthi-majjāṃ āsṛitya tiṣṭhaty,
“Mother and father have a love for a child that penetrates and remains as far
as the bone-marrow,

ataeva mātā-pitr̥bhyāṃ ananujñātasya nāsti pravrajyā.”
for this reason without the permission of mother and father there is no going-
forth.”

Yathārya-Rāṣṭrapāla-Śoṇa-prabhṛtayo Bhagavatā mātā-pitarāv
ananujñāpya na pravrajitāḥ,

Just as the Fortunate One did not give the going-forth to the noble
Rāṣṭrapāla, Śoṇa and others without (their respective) mother’s and
father’s permission,

adyāpi tān ananujñātān na pravrajayanti.
and even today we do not give the going-forth without permission.

Yathā ca Bhagavati pravrajite Śuddhodanasya putra-śokena cakṣuṣī
antarhite.

Just as with the going-forth of the Fortunate One, (his father) Śuddhodana
covered his eyes through grief for his son.

Ucyate:

It is said:¹³⁴

“Mātā-pitarāḥ pañca sthānāni pratyāśamsamānāḥ putram icchanti:
“Considering these five reasons mother and father wish for a child:

[1] **Śamvardhito no vṛddhī-bhūtān,**

[1] He will look after us when we are old,

[2] **pālayiṣyati kāryam ca kariṣyati,**

[2] as he was protected so he will (protect us),

[3] **dravya-svāmī ca bhaviṣyati,**

[3] he will be master of our wealth,

¹³⁴ This seems to be out of place again. cf. AN 5.39 Putta-sutta: *Pañca ṭhānāni sampassam puttam icchanti pañḍitā: bhato vā no bharissati, kiccāṃ vā no karissati, kula-vaṃso ciraṃ tiṭṭhe, dāyajjāṃ paṭipajjati, atha vā pana petānaṃ dakkhiṇaṃ anupadassati; the wise desire a child seeing five reasons, (thinking:) he will support those who supported him, he will do his duty to them, he will uphold the family lineage, he will look after the inheritance, then he will make an offering to the pretas.*

[4] **kāla-gatānām ca pitṛ-piṇḍam dāsyati,**

[4] when we have died he will make the ancestor offerings,

[5] **kula-vamśaś ca cirasthitiko bhaviṣyati.**

[5] he will preserve our family lineage.

Imāni pañca sthānāni pratyāśamsamānā mātā-pitaraḥ putram icchanti.

These are the five reasons mother and father wish for a child.

Naivam ācāryopādhyāyāḥ.

It is not so with teachers and preceptors.

Kevalam eva kāruṇyam puraskṛtya:

They act wholly out of kindness, (thinking):

**“Katham asyā nādi-kāla-pravṛttasya saṁsāra-cakrasya paryantam
kuryād” iti?**

“How could he make an end to the stream of time that rolls on in this wheel
of *saṁsāra*?”

32h

Yathā Bhagavatā Vinaya uktam:

As was said by the Fortunate One in the Discipline:¹³⁵

“Upādhyāyasya śiṣye putra-saṁjñā bhavati,

“Preceptors (should) perceive their students as sons,

śiṣyasyāpy upādhyāye pitṛ-saṁjñā bhavati,

and students (should) perceive their preceptors as fathers,

evam anyonya-niśritāḥ sukhino bhaviṣyanti.”

depending on each other in this way they will be happy.”

Evam ācāryopādhyāyāḥ sama-samā mātā-pitṛbhiḥ.

In this way teacher and preceptor are the same as mother and father.

¹³⁵ cf. Vin. PTS 1.45: *Upajjhāyo, bhikkhave, saddhi-vihārikamhi putta-cittam upaṭṭhapessati, saddhi-vihāriko upajjhāyamhi pitu-cittam upaṭṭhapessati. Evam te aññamaññaṁ sagāravā sappatissā sabhāga-vuttino viharantā imasmim Dhamma-vinaye vuḍḍhim virūlhim vepullam āpajjissanti; the preceptor, monastics, should establish in his live-in attendant the mind of a son, and the live-in attendant should establish in his preceptor the mind of a father. Thus these having respect, deference, living together in common, will meet with development, growth and fulfilment.*

32i

Yathā Cakravartī-sūtra uktam Bhagavatā:

Just as the Fortunate One said in the Discourse about the Universal Monarch:¹³⁶

“Kasya karmaṇo vipākena rājā cakravartī hasti-ratnāny aśva-ratnāni ca pratilabhate?”

“What is the deed having the result that the king, the universal monarch, receives elephant-jewels and horse-jewels?”¹³⁷

Dīrgha-rātraṁ rājā cakravartī mātaram pitaram vā svayam vā skandhe, vahati vā rathādibhir vāhayati vā,

For a long time the king, the universal monarch, carried his mother and father on his shoulders, or had them transported in a chariot,

ācāryopādhyāyān svayam vahati vāhayati vā.

or, he had his teacher and preceptor transported.

Tasya karmaṇo vipākena rājā Cakravartī hasty-aśva-ratnāni pratilabhate.

Because of this the result was that the king, the universal monarch, received elephant and horse jewels.

Anenāpi kāraṇena sama-samā mātā-pitara ācāryopādhyāyāś ca.

For this reason mother and father are the same as teachers and preceptors.

Api tv asty anyatra nānā-kāraṇam:

There is another differentiation made:

gṛhasthānām mātā-pitṛ pravrajitāḥ pūjyāḥ,

householders worship mother and father and those gone-forth,

pravrajitānām ācāryopādhyāyā eva pūjanīyāḥ.

but those gone-forth must worship (only) teachers and preceptors.

¹³⁶ This discourse does not seem to be extant; it is also mentioned at 70b and 75a and 76a below.

¹³⁷ A Universal Monarch is said to have seven jewels, they are: the wheel jewel, the horse jewel, the elephant jewel, the gem jewel, the woman jewel, the rhinoceros jewel, and the advisor jewel. See f.i. Dharma-saṅgraha: <http://bit.ly/2ju4DF8#toc4>.

32j

Yathā Mahīśāsakā goṭrāntariyā Vinaye ’rthotpattiṃ dhārayanti:

Just as in the Mahīśāsaka lineage a different explanation has arisen and is remembered within their Discipline (thus):

“Yathāha Bhagavān,

“As the Fortunate One said,

‘Na bhikṣavaḥ ācāryopādhyāyān anāpṛṣṭvā deśāntaram gantavyam.’

‘Monastics, one should not go to another country without having first paid respects to your teacher and preceptor.’¹³⁸

Kasmād?

Why?

Bhavati bhikṣavo jīvitāntarāyo bhavati brahmacaryāntarāyo bhavati pātra-cīvarāntarāyaḥ.

Monastics, there is an obstacle to life, an obstacle to the spiritual life, an obstacle to the bowl and robes.¹³⁹

Bhūta-pūrvam bhikṣavo Maitrāyajño nāma sārtha-vāha-putra āsīd iti...’

Previously, monastics, there was a son of a caravan leader called Maitrāyajña...’ ”

Etad evāvadānam yathāvasthitam vaktavyam.

This tradition is to be recited here, just as it is.

Evam eva sama-samā ācāryopādhyāyā mātā-pitaraś ca.

In this way mother and father are the same as teachers and preceptors.

¹³⁸ cf. Vin. PTS I.50: *Na upajjhāyam anāpucchā gāmo pavisitabbo; without asking his preceptor he should not enter the village.*

¹³⁹ The Pāli tradition knows of ten obstacles Vin I.112-3: *Tatime antarāyā - rājantarāyo, corantarāyo, agyantarāyo, udakantarāyo, manussantarāyo, amanussantarāyo, vāḷantarāyo, sarīsapantarāyo, jīvitantarāyo, brahmacariyantarāyo ti; herein, there are these obstacles: the king-obstacle, the thief-obstacle, the fire-obstacle, the water-obstacle, the human-obstacle, the non-human obstacle, the snake-obstacles, the reptile-obstacle, the obstacle to life, the obstacle to the spiritual life.*

32k

Yathā coktam Bhagavatā:

As was said by the Fortunate One:¹⁴⁰

“Yo bhikṣavo mātā-pitarau skandhena gṛhya Jambudvīpam paryaṭeta,
“Monastics, whoever would roam around the Rose Apple Isle carrying his
mother and father on his shoulders,

yogodvahanam ca kuryāt, caturṣu dvīpeṣu hiraṇya-suvarṇam ca dadyāt,
and would support them, and give them (all) the finest gold in the four
continents,

evam api mātā-pitroḥ pratyupakāro na kṛto bhavati.

still would not have given back the help he had from his mother and father.

Yaś ca punar Buddhē prasādayet, Dharme, Saṃghe,

But whoever instills faith in the Buddha, the Dharma, the Sangha,

pañcasu śikṣā-padeṣu ārya-kānteṣu śīleṣu pratiṣṭhāpayet,

and establishes them in the five virtuous precepts, beloved of the noble ones,

evam mātā-pitṛṇām putraiḥ pratyupakāraḥ kṛto bhavati.”

in this way a son would have given back the help he had from mother and
father.”

Tac ca sarvam ācāryopādhyāyāḥ kurvanti.

Teachers and preceptors do all this.

¹⁴⁰ cf. AN 2.34: *Ekena, bhikkhave, amsena mātaram parihareyya, ekena amsena pitaram parihareyya, vassa-satāyuko vassa-sata-jīvī... na tveva, bhikkhave, mātā-pitūnaṃ kataṃ vā hoti paṭikataṃ vā... Yo ca kho, bhikkhave, mātā-pitaro assaddhe saddhā-sampadāya samādapeti niveseti patiṭṭhāpeti, dussīle sīla-sampadāya samādapeti... ettāvata kho, bhikkhave, mātā-pitūnaṃ katañ-ca hoti paṭikatañ-cā ti; If, monastics, one were to carry your mother on one shoulder, and carry your father on one shoulder, and live for a hundred years... one would not have done (enough) for your parents, or have repaid them... But whoever, monastics, having faithless parents, establishes them successfully in faith... to that extent one has done (enough) for your parents, and have repaid them.*

32l

Yathāha Bhagavān Dakṣiṇā-vibhaṅga-sūtre:

As is said by the Fortunate One in the discourse on the Analysis of Offerings:¹⁴¹

“Yath’ Ānanda pudgalaḥ pudgalam āgamyā Buddhaṁ śaraṇaṁ gacchati,
“Just as, Ānanda, a person who because of another person has gone for refuge to the Buddha,

Dharmaṁ Saṅghaṁ śaraṇaṁ gacchati...”
has gone for refuge to the Dharma and the Sangha...”

32m

Yathoktāni ca śikṣāpadāni vaktavyāni.

The training rules should also be quoted.

“Ten’ Ānanda pudgalena tasya pudgalasya na śakyam pratikartum,
“Ānanda, that person is not able to repay the other person,

yad idam, abhivādana-pratyutthāna-mātrenaivam.”
that is to say, with worship, rising up, or with loving-kindness.”

Api prativiśiṣṭa-tarā ācāryopādhyāyā mātā-pitr̥bhyām.

Thus teachers and preceptors are again more distinguished than mothers and fathers.

32n

Yathā ca Mahākātyāyanenāvanti-prabhṛtayaḥ paścima-janapadā abhiprasādītāḥ.

Just as Mahākātyāyana entered Āvantī and converted the western countries.¹⁴²

¹⁴¹ cf. MN 142, Dakkhīṇa-vibhaṅga-sutta: *Yam h’ Ānanda, puggalo puggalaṁ āgama Buddhaṁ saraṇaṁ gato hoti, Dhammaṁ saraṇaṁ gato hoti, Saṅghaṁ saraṇaṁ gato hoti, imass’ Ānanda, puggalassa iminā puggalena na suppaṭikāraṁ vadāmi, Ānanda, yad-idam: abhivādana-paccuṭṭhānāñjali-kamma-sāmīci-kamma-cīvara-piṇḍapāta-senāsana-gilānappaccaya-bhesajja-parikkhārānuppādānena; for the person, Ānanda, who because of another person has gone for refuge to the Buddha, has gone for refuge to the Dhamma, has gone for refuge to the Saṅgha, Ānanda, it is not easy for that person to be repaid by the (other) person, I say, that is to say: with worship, rising from one’s seat, reverential salutation, homage, gifts of robes, alms-food, dwellings, and requisites of medicine for support when sick.*

¹⁴² cf. Vin. PTS I.194ff.

32o

**Yathā cārya-Madhyandinena Kāsmīrāyām pañca nāga-śatani vinīya
deśo 'bhiprasāditaḥ,**

Just as the noble Madhyandina tamed the five hundred *nāgas* in Kashmir and converted the district,¹⁴³

Anavatapta-sarasaś ca kuṅkumam ānīya Kāsmīrāyām pratiṣṭhāpitam,
and having brought saffron from lake Anavatapta and established it in
Kashmir,

tac cādyāpi lokopabhuktam.

where it is still enjoyed in the world today.

Vihāraś ca kārīto 'dyāpi ca tatraiva prativasanti.

He also had a monastery built which is still inhabited today.

**Yathā ārya-Gavāmpatinā Suvarṇabhūmyām yojana-śataṁ janapado
'bhiprasāditaḥ.**

Just as the noble Gavāmpati converted the one-hundred league country (called) the Land of Gold.

**Yathā ca Pūrva-vidēhā ārya-Piṇḍola-Bhāradvājenābhiprasādītā vihārāś
ca kārītā adyāpi tatraiva prativasanti.**

Just as the noble Piṇḍola-Bhāradvāja converted the Eastern Videhas and had monasteries built which are still inhabited today.

**Yathā cārya-Mahendreṇa Siṁhala-dvīpe Vibhīṣaṇa-prabhṛtayo rākṣasāḥ
samaye sthāpitā deśaś cābhiprasāditaḥ.**

Just as the noble Mahendra converted the fearsome *rākṣasas* with Vibhīṣaṇa at the fore in Śrī Laṅkā and at that time established the country (in faith).

32p

**Yathā cādhyardha-śatake sūtra ārya-Pūrṇena Śūrpārake nagare
pañcopāsaka-śatāni abhiprasādītāni,**

Just as in the discourse on The One Hundred and Fifty the noble Pūrṇa converted the five hundred lay disciples in Śūrpāraka,

Candana-mālaś ca vihāraḥ kārītaḥ.

and had the Sandalwood-forest monastery built.

¹⁴³ For the Pāli recollection of the Missions, where the names and details often differ, see Mahāvamsa XII (<http://bit.ly/1WPt0Iv>).

32q

**Yathā ca Bhagavān, pañcabhir bhikṣu-śataiḥ sārddham, vihāyasā tatra
gato jana-kāyaś cābhiprasāditaḥ.**

Just as the Fortunate One, together with five hundred monastics, having gone
through the air converted the people.

Api ca kim ekaikasya bhikṣor nāma-grahaṇena kṛtena?
But why grasp at the names of these monastics?

Yato Bhagavān parinirva ... ntar
Since the Fortunate One attained *Nirvāṇa* ...

yaḥ kaścid vinīto bhikṣur vā bhikṣuṇī vopāsako vopāsikā vā
whatever monks and nuns, laymen and laywomen were guided

sarve te bhikṣubhir eva vinītāḥ.
they all were guided by the monastics.

Yaś ca yenābhiprasāditaḥ sa tasyācāryopādhyāyāś ca eta
Whoever has converted him becomes for him a teacher and preceptor

...ta Bhagavān:
...the Fortunate One (said):

“Mātā-pitaraḥ pañca sthānāni pratyanuśamsamānāḥ putram icchanti...
“Considering these five reasons mother and father wish for a child...¹⁴⁴

Ācāryopādhyāyās tu kāruṇyān Nirvāṇam Dharmam deśayanti.
But the teachers and preceptors out of kindness teach the Dharma (for the
attainment) of *Nirvāṇa*.

Anenāpi kāraṇena mātā-pitr̥bhya ācāryopādhyāyāḥ prativīśiṣṭatarā” iti.
For this reason teachers and preceptors are more distinguished than mother
and father.”

Ata evam āha Bhagavān:
This is the reason it was said by the Fortunate One.¹⁴⁵

¹⁴⁴ This fragment seems a repetition of section 32g above.

¹⁴⁵ I have been unable to find a parallel to this.

“Mama bhikṣavo vacanaṃ śraddadhānair Bhagavati,
“Monastics, if you have faith in the words of the Fortunate One,

paraḥ prasādaḥ kāryaḥ Dharme Saṅghe,
you must have supreme faith in the Dharma and the Sangha,

mātā-piṭṛṣv ācāryopādhyāyeṣu paraḥ prasādaḥ kāryaḥ.
you must have supreme faith in mother and father, teachers and preceptors.

Tad vo bhaviṣyati dīrgha-rātraṃ hitāya sukhāyeti.”
That will be for your happiness and welfare for a long time.”

Idaṃ karma deśāntara-vipākam.

This is the deed that has results in another country.

[33. Happy then Unhappy]

Katamat karma, yena samanvāgataḥ pudgalaḥ, pūrvam sukhito bhūtvā,
paścād duḥkhito bhavati?

What is the deed, provided with which, a person first becomes happy, and later becomes unhappy?

Ucyate:

It is said:

Ihaikatyo dānaṃ yācitaḥ, samānaḥ pūrvam prahr̥ṣṭaḥ pratijānīte,
pramudito dadāti.

Being asked for a gift here, someone first happily approves, and rejoicing gives it.

Dattvā ca khalu pratisārī bhavati.

But after giving he has regret.

Sa yadā manuṣyeṣūpapadyate, āḍhyeṣu mahā-dhaneṣu mahā-bhogeṣu
kuleṣūpapadyate,

When he is reborn amongst humans, he is reborn into a family which has great riches, great wealth,

paścāt tasya te bhogāḥ pariḥṣayam paryādānaṃ gacchanti, sa paścād
daridro bhavati.

but later that wealth is lost and exhausted, (so that) he later becomes poor.

33a

Yathārya-Gopakaḥ.

Like the noble Gopaka.¹⁴⁶

**Tena kila Kakucchande Samyak-sambuddhe bhikṣu-saṃghasya
godhenur dattā.**

It seems that at the time of the Fully Awakened Buddha Kakucchanda he gave a milch cow to the Sangha of monks.

Sa paścāt parair garhito: “Na sādhu-kṛteyaṃ datteti”.

Later others blamed him, (saying): “You did not do well in giving this.”

Tena cittam pradūṣitam.

Through that his mind was corrupted.¹⁴⁷

Sa yatra yatropapadyate, tatra tatra mahā-dhano bhavati,

Wherever he was reborn, in that place he (first) had great wealth,

paścāt, tena cittapradoṣeṇa, daridro bhavati.

but later, because of that corrupt mind, he became poor.

Paścime bhave ’pi Rājagṛhe nagare ’nyatarasmin gṛhe pratyājātaḥ,

In his last existence he was reborn in a certain house in the city of Rājagṛha,

tasya jāyamānasya mātā kāla-gatā, anena mātā mārītā jāyamānena.

and through that birth his mother died, so his mother was killed through giving birth.

Mūla-nakṣatre jāto ’yam.

He was born at the time of the Root lunar mansion.

“Mā nirmūlaṃ kulaṃ kariṣyaty amaṅgalo ’yam,” iti

(Thinking:) “Let this family not be uprooted through this inauspicious (event),”

mātrā sārdham śmaśāne utsṛṣṭaḥ.

they abandoned (him) together with his mother in the charnel ground.

¹⁴⁶ A few Gopakas are known in Pāli, but not this story. The name is anyway generic, meaning *cowherder*, and may only be attached because of his gift of a cow.

¹⁴⁷ I.e. he regretted his giving.

Tatrāpi ca mātur eka-stanāt kṣīram pragharati tenaiva puṇyānubhāvena.

Through the power of his merit milk flowed from one of his mother's breasts (and he lived on).

Vivṛddhaś ca Bhagavatā gatya pravrajitaḥ.

When he had grown up he went-forth under the Fortunate One.

Etac ca sarvam anupūrveṇa Bhagavatā bhikṣūṇām kathitam.

Previously this whole story was told to the monastics by the Fortunate One.

Evam anena pūrvam kṣīra-dhenuḥ prasāda-jātena dattā,

Thus he first gave a milch cow and through this faith arose,

paścād vipratīsarī samvṛttaḥ, tasyedaṁ karma-phalam.

and later he was angry, and this was the fruit of that deed.

Yas tv asau pūrvakaś citta-prasādas tad evāsyā mokṣa-bījam.

So he previously through a mind full of faith (planted) the seed of release.

33b

Yathā ca Campāyām mahā-nagaryām Īśvaro gṛha-pati-putraḥ.

Just as the householder's son Īśvara¹⁴⁸ in the great city of Campā.

Tena bhṛtyānām haste sarvaṁ dhanam catur-diśam bāñijyāya preṣitam.

With his hand he (had given) all his wealth to his dependents and dispatched them as merchants in the four directions.

Tac ca sarvaṁ deśāntara-gataṁ vinaṣṭam,

Having gone to another country all was lost,

sa ca para-karma-karaḥ samvṛttaḥ.

and it came about he had to work for others.¹⁴⁹

Idaṁ karma, yena samanvāgataḥ pudgalaḥ, pūrvam sukhito bhūtvā, paścād duḥkhito bhavati.

This is the deed, provided with which, a person at first becomes happy, and later becomes unhappy.

¹⁴⁸ Unother unknown person.

¹⁴⁹ The story seems to be lacking as it doesn't quite say he regretted his deed, even if we can infer it. It should perhaps have been under 32 above, rather than here.

[34. Unhappy then Happy]

**Katamat karma, yena samanvāgataḥ pudgalaḥ, pūrvam duḥkhito bhūtvā,
paścāt sukhito bhavati?**

What is the deed, provided with which, a person at first becomes unhappy, and later becomes happy?

Ucyate:

It is said:

Ihaikatyo dānam samādāya yācitaḥ, samānaḥ pratijānīte, kṛcchreṇa dadāti.

Being asked, someone takes a gift, and approving of the same, then gives (it to another) with difficulty.

Dattvā tu dānam, paścāt prītim utpādayati.

But after giving the gift, later joy arises.

**Sa yadā manuṣyeṣūtpadyate daridreṣu kuleṣūtpadyate, tasya paścāt te
bhogā abhivṛddhiṃ gacchanti.**

When he is reborn amongst humans he is reborn into a family which is poor, but later that wealth increases.

34a

Atra cāniruddhasyāvadānam vaktavyam.

Here the tradition about Aniruddha should be told.¹⁵⁰

**Tena kila Rājagṛhe śyāmāka-taṇḍula-bhaktam Upariṣṭhasya Pratyeka-
buddhasya piṇḍapāto dattaḥ.**

It seems that in Rājagṛha he gave a share of millet and rice as alms food to the Independent Buddha Upariṣṭha.

Tad-divasam eva rājñā tuṣṭenāṣṭau mahā-grāmā dattāḥ.

That day itself the king, being satisfied, gave him eight great villages.

Tac ca paścimakam [naiva] dāridryam.

And later he was [never] poor.

Yathā tasyaiva vyākaraṇam Pūrvāparāntake sūtre.

For him it was just as in the explanation in the Past and Future discourse.¹⁵¹

¹⁵⁰ cf. the story of Anuruddha's past in DhA, 25.12 (<http://bit.ly/29jkLUM>).

¹⁵¹ Also mentioned at 8 above MA 66, the Discourse on Origins, which gives the full story related in brief here.

34b

**Yathā ca Śrāvastyām daridra-puruṣeṇa svajana-phalāni yācitvā kṣetram
nītāni karṣaṇārthe.**

Just as in Śrāvastī a poor man, having asked his kinsmen for fruits, took them to a field in order to plant them.

**Tasya patnyā para-gr̥he bhājanam ādhāya, vr̥thim ānīya bhaktam
siddham.**

His wife, having delivered food to another house, had brought back rice and prepared it as alms food.

**Atha Bhagavatā Śāriputra-Maudgalyāyana-Mahākāśyapa-Subhūti-
prabhṛtayaḥ ete uktāḥ.**

Then the Fortunate One said this to some (monastics) including Śāriputra, Maudgalyāyana, Mahākāśyapa and Subhūti:

“Amukasya gr̥ha-pater gr̥he prathamam bhaikṣyam grahītavyam” iti.
“You should receive the alms food first at the home of this householder.”

**Te ca sarve yathānupūrvam tatra gatāḥ, sarvaiś ca tasmād bhaikṣyam
labdham.**

They all went there first, and they all received alms food from there.

Atha paścād Bhagavān api gataḥ.

Then later the Fortunate One also went.

**Tayā striyā jāta-prasādayā pariśiṣṭam bhaktam sarvam Bhagavato
dattam, praṇidhānam ca karoti:**

Then that woman, with faith arisen, gave all the remaining alms food to the Fortunate One, and made this aspiration:

**“Anena Bhagavan kuśala-mūlena mā me bhūyaḥ kadācid dāridryam
syād!” iti.**

“Fortunate One, by the root of this wholesome deed may I never again be poor!”

“Tathāstv,” iti Bhagavatā pratiśrutam.

“So be it,” the Fortunate One replied.

Tad-ahar eva tasya mahā-nidhānam prādur-bhūtam.

That very day a great hidden treasure appeared to her.

Tac chrutvā, rājā Prasenajit tasmin gr̥he gataḥ, tenoktam:

Having heard that, king Prasenajit went to that home, and said this:

“Asmākam pūrva-rājabhis te dīnārāḥ sthāpitā” iti.

“Our former kings deposited these gold coins.”

Gṛha-patinā tasya tato gṛhyāñjali-pūro dattaḥ, aṅgāraḥ samvṛttaḥ.

Therefore the householder gave to him an abundance with reverence, (but) they became ashes.

Rājñā bhūyo gṛhapater dattāḥ, suvarṇam samvṛttam.

The king gave them to the householder again, and they became gold.

Athā rājā Prasenajid vismaya-jātaḥ, gatvā Bhagavato nivedayati.

Then king Prasenajit, with wonder arisen, having gone to the Fortunate One informed (him).

Bhagavān āha:

The Fortunate One said:

“Puṇya-nirjātā gṛhapater na grāhyā...” sarvaṁ ca tadānupūrveṇa kathitam.

“The merit that arose was not grasped at by the householder...” and all is as related before.

Evam eṣa yadā dātā bhavati duḥkhena yācitaḥ, samānaḥ pratijānīte.

Thus when he was asked, this was given with difficulty, (but) he approved it.

Duḥkhena dadāti, dattvā ca cittam prasādayati.

He gave with difficulty, but after giving, his mind was full of faith.

Tena hetunā pūrvaṁ daridro bhūtvā, paścān mahā-dhano bhavati.

For this reason previously having been poor, later he became one of great wealth.

Idaṁ karma, yena samanvāgataḥ pudgalaḥ, pūrvaṁ duḥkhito bhūtvā, paścāt sukhito bhavati.

This is the deed, provided with which, a person at first becomes unhappy, and later becomes happy.

[35. Happy and Happy]

Katamat karma, yena samanvāgataḥ pudgalaḥ, pūrvam ca paścāc ca sukhito bhavati?

What is the deed, provided with which, a person is at first happy, and later is also happy?

Ucyate:

It is said:

Ihaikatyo dānam yācitaḥ, sa prahr̥ṣṭaḥ pratijānīte, prahr̥ṣṭo dadāti.

Being asked for a gift here, someone first happily approves, and happily gives it.

Dattvāpi ca prītimān bhavati.

After giving he is also joyous.

Sa yadā manuṣyeṣūpapadyate, āḍhyeṣu kuleṣūpapadyate mahā-dhaneṣu mahā-bhogeṣu.

When he is reborn amongst humans, he is reborn into a family which is well off, having great wealth, great riches.

35a

Atra Bhadrīke nagare Miṇḍhaka-prabhṛtīnām caturṇām dāna-patīnām vipāko vaktavyaḥ.

Here the result for the four master-donors including Miṇḍhaka¹⁵² in Bhadrīka city should be spoken.

Taiḥ kila Tagaraśikhī Pratyeka-buddhaḥ piṇḍapātena pratipādilaḥ.

It seems they gave alms food to the Independent Buddha Tagaraśikhī.

35b

Atra Vinayāvadānam vaktavyam.

Here the tradition in the discipline should (also) be spoken.¹⁵³

Idam karma, yena samanvāgataḥ pudgalaḥ, pūrvam ca paścāc ca sukhito bhavati.

This is the deed, provided with which, a person is at first happy, and later is also happy.

¹⁵² His story is known to Divyāvadāna, 9 & 10, where his name is Meṇḍhaka.

¹⁵³ It is unclear what this refers to.

[36. Unhappy and Unhappy]

Katamat karma, yena samanvāgataḥ pudgalaḥ, pūrvam ca paścāc ca duḥkhito bhavati?

What is the deed, provided with which, a person is at first and also later unhappy?

Ucyate:

It is said:

Ihaikatyāḥ kalyāṇa-mitra virahito bhavati, sa dānam na dadāti.

Someone here is bereft of spiritual friends, and does not give a gift.

Na ca tena kiñcit pāpakam karma kṛtam bhavati.

But he also does not commit any wicked deed.

Sa yadā manuṣyeṣūpapadyate daridreṣu kuleṣūpapadyate, alpāna-pāna-bhojaneṣu.

When he is reborn amongst humans, he is reborn into a family which is poor, that has little food and drink to enjoy.

36a

Yathā Śrāvastyām Daridra-dāraḥ kasyāvadānam varṇayanti.

Just as was explained in Śrāvastī in the Tradition about the Poor Boy.¹⁵⁴

Śrāvastyām kila Bhagavān piṇḍapātam paryaṭati.

In Śrāvastī, it seems, the Fortunate One was roaming about for alms food.

Tadā ca Śrāvastyām Ikṣu-dvā-daśī nāma bhavati,

Then in Śrāvastī it was (the day) known as the Twelve Sugar-canes,

Bhagavatā cekṣūṇi labdhāni.

and the Fortunate One received sugar-cane.

Anyatarasmin gṛha-dvāre daridra-dāraḥ kiñcit tiṣṭhati,

A certain poor boy stood in the doorway,

sa Bhagavantam ikṣūṇi yācati.

and asked the Fortunate One for sugar-cane.

¹⁵⁴ This story and verses seem to be mentioned at 32b above, but are otherwise unknown. It doesn't seem to illustrate the teaching.

Bhagavataikaṁ dattam.

The Fortunate One gave some.

Sa bhūyo yācati Bhagavān āha.

He again asked from the Fortunate One.

“Vatsa, ucyatām ‘Necchāmīti’ te bhūyo dāsyāmīti.”

“My dear, say this: ‘I do not desire it’, and I will give it again.”

Sa prāha:

He said:

“Mayā Bhagavan na kadācin, ‘Necchāmīti’ uktam pūrvam.”

“Fortunate One, I have never said, ‘I do not desire.’ previously.”

Bhagavān āha:

The Fortunate One said:

“Vatsa, ucyatām ‘Necchāmi Bhagavan,’ sarvāṇi dāsyāmīti.”

“My dear, say this: ‘I do not desire, Fortunate One,’ and I will give it all.”

Tenekṣulobhān, ‘Necchāmīti’ uktam.

Out of greed for the sugar-cane he said, ‘I do not desire it’.

Bhagavatā sarvāṇi dattāni.

The Fortunate One gave him all.

Athāryānandaḥ pṛcchati:

Then the noble Ānanda asked:

“Bhagavan kim idam?”

“Fortunate One, why is this?”

Bhagavān āha:

The Fortunate One said:

**“Na kadācid eṣa Ānanda rūpa-rasa-gandha-sparśādīnām tṛpta-pūrvo
’bhavat,**

“Never before, Ānanda, has he been satiated with forms, tastes, smells,
touches and so on,

‘Necchāmīti’ vā na kadācid ukta-pūrvam.

and never before has he said: ‘I do not desire it’.

Tad etasya vacanam̐ tasya, ‘Necchāmīti’ hetu-bhūtam bhaviṣyati.”
This word of his, ‘I do not desire it’ will be the cause (of few desires).”

Āha ca:
And he said:

“‘Necchāmīty’, eṣa vyāhāro na kadācid udīritāḥ.¹⁵⁵
“‘I do not desire it,’ this utterance, was never spoken before.

Kuto rūpāṇi śabdās̐ ca, gandhāḥ sparśās̐ ca vai kutah?
From where come forms and sounds, from where come smells and touches?

Ity evam prārthayann eṣa nityam bhramati bālīśaḥ.
Praying in this way the fool roams on constantly.

‘Necchāmīti’ – praharṣeṇa yaiṣā vāk samudīritā,
‘I do not desire it,’ – uttering this speech with joy,

hetur alpecchatā yaiṣā sa evāsyā bhaviṣyati.”
will be for him the cause of few desires.”¹⁵⁶

Idam̐ karma, yena samanvāgataḥ, pūrvam̐ ca paścāc ca duḥkhito bhavati.
This is the deed, provided with which, a person is at first and also later unhappy.

[37. Well-Off and Selfish]

Katamat karma, yena samanvāgataḥ pudgala, āḍhyo bhavati matsarī?
What is the deed, provided with which, a person is well off but selfish?

Ucyate:
It is said:

**Ihaikatyenālpamātram̐ dānam̐ dattam bhavati śīlavati pātra-bhūte, na tu
punas tyāga-cittam abhyastam bhavati.**

Someone gives a small gift in the bowl here to someone who is virtuous, but he
does repeat the generous practice again.

**[Sa] yadā manuṣyeṣūpapadyate, āḍhyeṣu kuleṣūpapadyate mahā-dhaneṣu
mahā-bhogeṣu tena dāna-viśeṣeṇa.**

When he is reborn amongst humans, he is reborn into a family which is well off,
having great wealth, great riches through that particular gift.

¹⁵⁵ The metre is Śloka.

¹⁵⁶ The story doesn’t really illustrate the teaching.

Yat tena punas tyāga-cittam abhyastaṃ na bhavati, sa tena karmaṇā matsarī bhavati.

But because he does not repeat that generous practice again, his deeds become selfish.

37a

Yathā Śrāvastyām Hilliśāla-gr̥ha-pater avadānam.

Just as in the tradition about the householder Hilliśāla at Śrāvastī.

Sa kila pūrva-janmani matsarī bhavati.

He, it seems, in a previous birth was selfish.

Atha tasya gr̥ha-dvāre Tagaraśikhī nāma Pratyeka-buddha āgataḥ.

Then the Independent Buddha called Tagaraśikhī came to his doorway.

Tasya bhikṣā dattā.

He gave alms food to him.

Tena dṛṣṭvādīyamānā, tena kṣavaṇaye na ca bhikṣā dattā,

Then, having seen him carrying it away, having regret, he didn't give alms food (again),

sa ca pravrajitaḥ paribhraṣṭaḥ.

and the monk vanished.

Sa tena karmaṇā divya-mānuṣyakāḥ sampattayonubhūya,

Through this deed he experienced success amongst gods and men,

Śrāvastyām agra-kulika-putraḥ pratyājāto matsarī kāla-gataḥ.

and being reborn as a son of a high family in Śrāvastī he was selfish and (later) died.

Tasya dravyaṃ rājñā Prasenajitāputrakaṃ gr̥hītvā,

King Prasenajit, took the wealth of the one without heir,

Śata-varge Āgame, Prasenajit-samyukteṣu, Rājopakīrṇakaṃ nāma sūtram.

(as is told) in the One Hundred Chapters Scripture, in the Thematic (Discourses) about Prasenajit, in the discourse called the Distribution of the King.

Prasenajid Bhagavataḥ kathayati:

Prasenajit said to the Fortunate One:

“Iha Bhagavann agra-kulikaḥ kāla-gataḥ.

“Here, Fortunate One, one of high family has died.

Tasya mayāputrakam svāpateyam gṛhītam.”

Having no heir his property has been taken by me.”

Bhagavān āha:

The Fortunate One said:

“Katiyam Mahārāja gṛha-pater dravyam gṛhītam?”

“Great king, how much is the wealth of that householder worth?”

Sa āha:

He said:

“Śatam Bhagavan śata-sahasrāṇām yad āhatam, pariśiṣṭam dravyam aparimitam anāhatam.”

“Fortunate One, whatever has been fixed, is a hundred times a hundred thousand, but the rest of his wealth is without measure, and cannot be fixed.”

Bhagavān āha:

The Fortunate One said:

“Idam tasya mahā-rāja saptamam aputrakam dravya-grahaṇam.

“Great king, this is the seventh time the one without heir has had his wealth taken away.

Yat tena Tagaraśikhī nāma Pratyeka-buddhaḥ piṇḍapātena pratipāditaḥ,

Whatever (merit he gained) by supplying the Independent Buddha called Tagaraśikhī with alms food,

tad asya karma parikṣānam,

that deed is exhausted for him,

anyac ca kuśala-mūlam na kṛtam.

and he has made no other wholesome roots.

Tenādyā prathamāyām rātryām Mahāraurave narake pacyate.”

Today is the first night he is being cooked in the Great Screaming hell.”

Tatra Bhagavān gāthā bhāṣate:

Then the Fortunate One spoke these verses:

“**Dhanam dhānyam jāta-rūpam gavāśva-maṇi-kuṇḍalam,**¹⁵⁷
“Wealth, corn, gold, cows, horses, jewels, earrings,

dāsa-karma-karā bhṛtyā – ye cānye anujīvinah,
slaves, servants, dependants – and others who live dependent on him,

Mriyamāṇasya¹⁵⁸ **nānveti, nāpi ādāya gacchati.**
When dying these do not follow one, he goes without taking them along.

Yat tena kṛtam bhavati, kalyāṇam atha pāpakam,
But whatever deed there is, good and then bad,

tad dhi tasya svakam bhavati, tac ca ādāya gacchati.
that is his own, he goes and takes that along.

Tasmāt kuruta puṇyānām, nicayam sāmparāyikam,
Therefore do meritorious deeds, accumulate them for the next world,

puṇyāni para-lokesmin, pratiṣṭhā prāṇinām smṛtā.
meritorious deeds are his in the next world, recall them as the support for
living beings,

Gṛhe tiṣṭhati kāyoyam, śmaśāne priya-bāndhavāḥ,
He leaves his body in the house, while loved kin lie in the charnel ground,

sukṛtam duṣkṛtam caiva gacchantam anugacchati.”
when going both good deeds and bad deeds follow one along.”

[Idam karma yena samanvāgataḥ] ayam pudgala ādhyo bhavati matsarī.
[This is the deed, provided with which] this person is well off but selfish.

¹⁵⁷ The metre is Śloka.

¹⁵⁸ I do not find this word in SED or BHSD, but it is related to Pāli *miyyati*.

[38. Poor but Generous]

Katamat karma, yena samanvāgataḥ pudgalo, daridro bhavati tyāgavān?
What is the deed, provided with which, a person is poor but generous?

Ucyate:
It is said:

Ihaikatyena pudgalena bahu dānam dattam bhavati, tiryag-gateṣu manuṣyeṣu ca duḥśīleṣv abrahmacāriṣu.
Someone gives many a gift here, (but) to animals and to those without virtue who do not live the spiritual life.

Punaḥ punas tyāga-cittam abhyastam.
Again and again he repeats his generosity.

Sa yadā manuṣyeṣūpapadyate, daridro bhavati, tyāgavān tena dānābhyāsenā.
When he is reborn amongst humans, he is poor, but because of repeating that gift he is generous.

Yat tu tenāpātra-bhūteṣu dānam dattam tena daridraḥ.
Whoever gives a gift into the bowls (of those without virtue), because of that becomes poor.

38a

Yathā Śrāvastyām tatra Vinaye tantra-vāyasya nidānam varṇayanti.
Just as was explained in the origin story of the weaver in the Discipline there in Śrāvastī.¹⁵⁹

Sa tyāgavān daridraś ca.
He was generous, but poor.

Punaḥ punas tyāga-cittam abhyastam.
Again and again he had the thought of generosity.

Idam karma, yena samanvāgataḥ pudgalo, daridro bhavati tyāgavān.
This is the deed, provided with which, a person is poor but generous.

¹⁵⁹ The origin of this story is as yet unknown.

[39. Well-Off and Generous]

Katamat karma, yena samanvāgataḥ pudgala, āḍhyo bhavati tyāgavān?
What is the deed, provided with which, a person is well off and generous?

Ucyate:
It is said:

**Ihaikatyena pudgalena bahu dānaṃ dattam bhavati śīlavatsu pātra-
bhūteṣu,**

Someone gives many a gift here into the bowls of those are virtuous,

punaḥ punas tyāga-cittam abhyastam bhavati.
and he repeats the generous practice again and again.

Sa tena karmaṇā yadā manuṣyeṣūpapadyate,
Through that deed when he is reborn amongst humans,

āḍhyeṣu kuleṣūpapadyate mahā-dhaneṣu mahā-bhogeṣu.
he is reborn into a family which is well off, having great wealth, great riches.

Yat tu tena punaḥ punas tyāgacittam abhyastam tena tyāgavān bhavati.
And because he repeated that gift again and again he became generous.

39a

**Yathānāthapiṇḍadena kila Krakucchande Samyak-sambuddhe
Jetavanaṃ niryātitaṃ vihāraś ca kāritaḥ.**

Just as Anāthapiṇḍada, it seems, dedicated the Jetavana in the time of the
Perfect Sambuddha Krakucchanda¹⁶⁰ and had a monastery built there.

Evam Kanakamunau Samyak-sambuddhe Kāśyape Sarvārthasiddhe ca.
Also in this way (in the times of) the Perfect Buddhas Kanakamuna, Kāśyapa
and Sarvārthasiddha.

Bhūyaś ca Maitreyasya suvarṇāstīrṇaṃ niryātayiṣyati.
And again for Maitreya he will dedicate it by covering it with gold.

Idaṃ karma, yena samanvāgataḥ pudgala, āḍhyo bhavati tyāgavān.
This is the deed, provided with which, a person is well off and generous.

¹⁶⁰ His name is spelt as both Krakucchanda and Kakucchanda in this text.

[40. Life Exhausted not Deeds]

Katamasya pudgalasyāyuh kṣīṇam, na karma?

For which person is life exhausted, but not his deeds?

Ucyate:

It is said:

Yaḥ pudgalo narakāc cyuto narakeṣūpapadyate,

Whatever person who, falling from hell is reborn in hell,

tiryagbhyaś cyutas tiryakṣūpapadyate,

falling from the animal realm is reborn in the animal realm,

Yama-lokāc cyuto Yama-loke upapadyate,

falling from the Yama world is reborn in the Yama world,

devebhyaś cyuto deveṣūpapadyate.

falling from the gods is reborn amongst the gods.

40a

**Yathā Varṣākārasya brāhmaṇasya punaḥ punaḥ kāla-gatasya
markaṭopapattiḥ.**

Just as with the brahmin Varṣākāra who died and was reborn again and again
as a monkey.¹⁶¹

40b

Yathā Kāśmīrāyām pūrvoktasya gr̥ha-pateḥ punaḥ punaḥ paśūpapattiḥ.

Just as with the Kashmir householder spoken about previously who was
reborn again and again as a bull.¹⁶²

40c

Yathā ca Śrāvastyām kaścid daridraḥ kuṭumbī kāla-gataḥ.

Just as in Śrāvastī there was a certain poor landholder who died.

Tasya gr̥ha-dvāre balī-varḍo vraṇī-bhūtena skandhena tiṣṭhati.

In his doorway stood a bull with a wound on his shoulder.

¹⁶¹ His story is told at 16b above.

¹⁶² His story is told at 1a above.

**Sa gr̥ha āsakta-cittaḥ kuṭumbī tasya balī-varḍasya skandhe kṛmiḥ
pratyājātaḥ.**

That landholder's mind was attached to his home and he was reborn as a
worm on the shoulder of that bull.

Upapanna-mātraś ca kākena bhakṣitaḥ.

The moment he was reborn he was eaten by a crow.

Punas tatraiva kṛmiḥ pratyājātaḥ,

Again he was reborn as a worm right there,

sa evaṁ sapta-kṛtva eka-divasena kāla-gataḥ.

thus it happened that he died seven times in one day.

Upapanna-mātraś ca kākena bhakṣitaḥ.

The moment he was reborn he was eaten by a crow.

40d

**Yathā cārya-Mahāmaudgalyāyano Magadheṣu bhaiṣyam
paryaṭamānonyatama-gr̥ha-dvāram anuprāptaḥ.**

Just as the noble Mahāmaudgalyāyana, while roaming for alms food in
Magadha, arrived at a certain home.

**Tasmimś ca gr̥he gr̥ha-patiḥ patnī-sahito matsya-māmsa-prakāreṇa
bhojanam bhuṅkte.**

In that home the householder together with his wife were taking their meal
consisting of fish and meat.

Putreṇa paryaṅka-gatena, kṛṣṇā cāsya kukkurī puraḥ sthitā,

He held his son on his lap, and a black bitch stood in front of him,

sa tasya matsyā sthīni kṣipati.

and he cast fish bones at her.

Atha sa gr̥ha-patir Mahāmaudgalyāyanam dṛṣṭvāha:

Then the householder, having seen Mahāmaudgalyāyana, said:

“Gamyatām ārya nāsti kāścid atra yo bhikṣām dāsyati.”

“Go away, noble sir, there is no one here who will give you alms.”

Sa khalu samprasthitaḥ.

He went away.

Taśmiṁś ca gr̥ha-dvāre deśāntarābhyāgatāḥ puruṣā vidvāṁsaḥ,
At that doorway were some wise men who had come from another country,

pūrva-sthitāḥ te taṁ dṛṣṭvā vismayam prāptāḥ:
and having seen that, they became full of wonder, (and said):

“Aho āścaryam ayaṁ nāma ṛddhi-matām agryaḥ,
“Alas, it is amazing, this one is known as the one with foremost spiritual powers,

yena Nandopanandau nāga-rājānau vinītau,
who tamed the two *nāga*-kings Nanda and Upananda,

Vaijayantaś ca prāsādo vāma-pādāṅguṣṭhena kampitaḥ,
who with his left toe shook the Vaijayanta palace,¹⁶³

Śakro vismāpitaḥ tri-sāhasraṁ loka-dhātum nimeṣāntara-cārī,
who caused Śakra to wonder at how he crossed the three thousand world system in the blink of an eye,

sa nāma bhikṣām adattvā, visarjitaḥ!”
he has surely returned without alms food, rejected!”

Atha sthavirus, teṣāṁ saṁvejanārtham, āha:
Then the elder, to stir their spiritual anxiety, said:

“Vatsa, naitad āścaryam.”
“Dears, this is not amazing.”

Puruṣā ūcuḥ:
The men said:

“Atha kim anyad āścaryam vismaya-kāraṇam?”
“Then what else is amazing and a reason for wonder?”

Sa uvāca:
He said:

“Ya eṣa gr̥ha-patir matsya-māṁsa-prakārair bhojanam bhuṅkte,
“This householder taking his meal consisting of fish and meat,

eṣa matsyaḥ asya gr̥ha-pateḥ pitā.
that fish is the householder’s father.

¹⁶³ See MN 37, Cūḷa-taṅhā-saṅkhaya-sutta for this story.

**Tena yā eṣāsyā grhasya prṣṭhataḥ puṣkariṇī ataḥ prabhūta-matsyān
uddhṛtyoddhṛtya bhakṣitāḥ.**

When he was in this place, at the back of the house stood a pond from which
he caught¹⁶⁴ fish for eating.

Sa kāla-gatotraiva matsyaḥ pratyājātaḥ.

When he died he was reborn as a fish right there.

Sa eṣonekaśa uddhṛtyoddhṛtya bhakṣyate.

He was repeatedly caught and eaten.

Atraiva ca bhūyo bhūya upapadyate.

And right there again and again he is reborn.

Yāpy eṣā kukkurī asyaiva grha-pater mātā.

Also this bitch is the householder's mother.

Etayā lobha-doṣeṇa na kimcid dānam dattam,

Because of her greed and hatred she never gave any gifts,

na ca śīlam sevitam, kevalam kula-vamśārtham dravyam paripālitam.

didn't practice virtue, and protected her whole wealth for her family (alone).

Sātraiva grhe āsakta-cittā kāla-gatā kukkurīṣu pratyājātā.

Because her mind was attached to her home when she died she was reborn
amongst the bitches.

Kāla-gatā bhūyo bhūyotrapapadyate.

Again and again she died and was reborn right here.

Sarvām ca rātrīm grham samantāt paryaṭati mātra kaścit praviśed iti.

All night she roams the house on all sides and prevents any entrance.

**Atha yas tv eṣa putraḥ paryanke kṛtaḥ eṣosyā eva striyāḥ pracchanna-
bhartā.**

And the son he holds on his lap was this woman's secret lover.

Anena ca grha-patinā śrutam: 'Eṣā te patnī para-puruṣa-vyāsaktā jāteti.'

He heard from another about his wife: 'This your wife has become attached
to another man.'

¹⁶⁴ Literally: extracted-extracted, or drawn up and up.

Sa eṣa gr̥ha-patir grāmāntara gamana-vyapadeśena gr̥hān niṣkrāntaḥ.
The householder under the pretext of a journey to another village departed from the home.

Eṣāpi strī para-puruṣeṇa saha śayitā.
His wife slept with the other man.

Anena gr̥ha-patinā rātrāv āgamyā puruṣo ghātitaḥ.
At night the householder came back and killed the man.

Sosyām eva striyām āsakta-cittas tenaiva snehānubandhena kuṣṣav upapannaḥ.
(The man's) mind being attached to the woman by the bonds of love he was reborn in her womb.

Paśya vatsa yaḥ pitā caiva tasya sa maṁsāni bhakṣayati.
See, dears, it is the father's flesh he now eats.

Yā mātā janitrī tasyā matsya-kaṇṭakāsthikāni dadāti.
His mother, that he was born from, who gives the sharp fish bones.

Yaś ca śatruḥ kruddhena mārītaḥ pāra-dārikaḥ tam paryānkena dhārayati.
It is his enemy, whom he killed in anger, who was with his wife, whom he now carries in his lap.

Eṣa saṁsāra-doṣo, nirvedaḥ kāryaḥ.
This is the fault in *saṁsāra*, you should be wearied by it.

Idam atrāścaryakāraṇam!”
This is an amazing thing here!”

Atha sa bhikṣur Mahāmaudgalyāyana, etad evārtham sarvam,
Then the monk Mahāmaudgalyāyana, for the benefit of all,

paścima-janatā-saṁvejanārtham ślokena saṁgr̥hītavān.
summed it up in a verse for the spiritual anxiety of future generations.

Yathāha:
Like this he spoke:

“Pitur maṁsāni khādate, mātuḥ kṣipati kaṇṭakān,¹⁶⁵
“He eats his father’s flesh, he threw sharp bones to his mother,

bhāryā jāraṁ ca poṣeti, loko moha-tamo-vṛtaḥ.”
he nourishes his wife’s lover, the world is covered by delusion and
blindness!”

Ayam pudgalo yasyāyuh kṣīṇaṁ, na karma.

This is the person whose life is exhausted, but not his deeds.

[41. Deeds Exhausted not Life]

Katamasya pudgalasya karma kṣīṇaṁ, nāyuh?

For which person are deeds exhausted, but not his life?

Ucyate:

It is said:

Yaḥ pūrvaṁ sukhito bhūtvā, paścād duḥkhito bhavati,

Whatever person is happy at first and later becomes unhappy,

pūrvaṁ yo duḥkhito bhūtvā, paścāt sukhito bhavati.

(or) he who is unhappy at first and later becomes happy.

Asya pudgalasya karma kṣīṇaṁ, nāyuh.

For this person deeds are exhausted, but not his life.

[42. Deeds and Life Exhausted]

Katamasya pudgalasya karma kṣīṇaṁ āyus ca?

For which person are deeds exhausted and his life?

Ucyate:

It is said:

Yaḥ pudgalo narakāc cyutas tiryakṣūpapadyate,

Whatever person falling away from hell is reborn amongst animals,

tiryagbhyaś cyuto Yama-loke upapadyate,

falling away from animals is reborn in the Yama world,

¹⁶⁵ The metre is Śloka.

Yama-lokāc cyuto manuṣyeṣūpapadyate,

falling away from the Yama world is reborn amongst humans,

tataś cyuto deveṣūpapadyate.

falling away from humans is reborn amongst the gods.

42a

Yathā Śrāvastyām vaṇik-putra udyānam gataḥ

Just as in Śrāvastī a merchant's son went to a park

puṣpa-hetoḥ patnī-vacanenāśoka-vṛkṣam ārūḍhaḥ.

and climbed an Aśoka tree at the request of his wife to pick flowers.¹⁶⁶

Sā ca vṛkṣa-śākhā viśīrṇā, sa pāṣāṇa-śilāyām patitaḥ kāla-gataḥ.

The branch of that tree broke, and he fell onto a flat stone and died.

Tatra mahā-jana-kāyo rudati.

There a great crowd of people cried out.

**Atha bhikṣavo divā-vihāram gatāḥ taṁ dṛṣṭvā, saṁvignā Bhagavato
nivedayanti:**

Then the monks went in the middle of the day, and having seen this,
anxiously reported it to the Fortunate One, (saying):

“Bhagavann, aho anityatā!

“Fortunate One, alas impermanence!

**Atrodyāne gṛha-pati-putro bālobhukta-bhogośoka-vṛkṣāt patitaḥ kāla-
gataḥ.**

Today in the park a young son of a householder, who had not (yet) enjoyed
his riches, fell from an Aśoka tree and died.

**Tatra mahā-jana-kāyaḥ saṁnipatitaḥ Raurava-sadrśaś ca śabdaḥ
śrūyate.”**

In that place a great crowd of people have gathered and a sound like that in
the Screaming hell is heard.”

Bhagavān āha:

The Fortunate One said:

¹⁶⁶ I do not know the provenance of this story.

“Eṣa eva bhikṣavaḥ gr̥ha-pati-putraḥ pūrvam
“Monastics, previously this son of a householder

mahā-samudre ’nyatarasmiṁ nāga-kule upapannaḥ.
was reborn in the great ocean in a certain *nāga* family.

Sa tatra jāta-mātra eva strī-sahitaḥ krīḍamāno
He had just been born there and was playing with the women

garuḍenoddhṛtya bhakṣitaḥ.
when he was caught by a *garuḍa* and eaten.

Tatra nāga-kanyā rudanti iha striyo rudanti.
Those *nāga* maidens who cried there are here the women who cry.

Sa ca yasyāḥ striyā vacanenāśoka-vṛkṣam ārūḍhas tasyopary āghātam
kṛtavān.
And he who climbed the tree at the request of the woman was angry at her,
(thinking):

‘Asyā doṣeṇāham vṛkṣam ārūḍhaḥ.’
‘It is her fault I climbed the tree!’

Kruddhaḥ kāla-gato narakeṣūpapannaḥ.
Dying while angry he was reborn in hell.

Asya pudgalasya karma kṣīṇam āyus ca.
For this person deeds are exhausted and his life.

[43. Merits Exhausted and Life]

Katamasya pudgalasya puṇyāni ca kṣīṇāni āyus ca?

For which person are merits exhausted and his life?

Ucyate:

It is said:¹⁶⁷

43a

Yathā sa eva Hilliśālī gr̥ha-patiḥ.

Just as with the householder Hilliśālī.¹⁶⁸

Yathā Bhagavan āha:

As the Fortunate One said:

**“Tasya punar mahā-rāja gr̥ha-pates tac ca kuśalam karma parikṣānam
anyac ca na kṛtam.**

“Again great king that householder’s good deed is exhausted for him, and he has made no other (merit).

Sodya prathama-rātrīm Raurave pacyate.”

Today is the first night he is being cooked in the Screaming hell.”

43b

Yathā rājā Prasenajid, rājyād bhraṣṭo, Rājagr̥ham anuprāptaḥ.

Just as with king Prasenajit who, fallen from royalty, arrived in Rājagr̥ha.

**Sa tatra purāṇa-mūlaka-pattrāṇi mukhe prakṣipya, khādan
puruṣeṇākṣiptaḥ.**

There he threw old radish leaves into his mouth, eating what had been thrown at him by a man.

Pāmśu-pūrṇena¹⁶⁹ mukhenātha maraṇam mṛtaḥ.

Then with his mouth full of dirt he came to death.

¹⁶⁷ No teachings are then given. Evidently the text is very faulty here.

¹⁶⁸ His story is told at 37 above, where his name is given in a slightly different form as Hilliśāla.

¹⁶⁹ Text: *Śyāsu-*. Lévi suggests this reading might need to be corrected to *Pāmśu*, which I have done, as the only way to make sense of the passage.

Pratyeka-buddha-pūrvas tasya piṇḍa-pātasya vipākena.

This was a result of the alms food he had previously given an Independent Buddha.¹⁷⁰

Ayam pudgalo yasyāyus ca kṣīṇam puṇyāni ca.

This is the person whose life is exhausted and his merits.

[43.bis Life not Exhausted nor Deeds]

Katamasya pudgalasya nāyuh, kṣīṇam [na] karma, api tu kleśāḥ kṣīṇāḥ?

For which person is life not exhausted, nor his deeds, but (some) defilements are exhausted?

Ucyate:

It is said:

Śrotaāpannasya, sakṛdāgāmināḥ, anāgāmināḥ, Pratyeka-buddhasya.

For the stream-enterer, the once-returner, the non-returner, the Independent Buddha.

Ayam pudgalo yasya nāyuh, kṣīṇam [na] karma, api tu kleśāḥ kṣīṇāḥ.

This is the person whose life is not exhausted, nor his deeds, but (some) defilements are exhausted.

[44. Happy in Body not in Mind]

Katamaḥ pudgalaḥ kāyena sukhī, na cittena?

Which is the person who is happy in body, but not in mind?

Ucyate:

It is said:

Kṛta-puṇyaḥ pṛthag-janaḥ kāyena sukhī, na cittena.

An ordinary person who has done merit is happy in body, but not in mind.

44a

Yathā mahā-dhana-brāhmaṇa-grha-patayo, rājā ca Māndhātā.

Like the very wealthy brahmin householders, and king Māndhātā.¹⁷¹

Ayam pudgalaḥ kāyena sukhī, na cittena.

This is the person who is happy in body, but not in mind.

¹⁷⁰ There must have been a story where Pasenajit in a previous life had given dirt to an Independent Buddha, but I do not know of such a story.

¹⁷¹ The latter is also mentioned at 2c above.

[45. Happy in Mind not in Body]

Katamaḥ pudgalaś cittena sukhī, na kāyena?

Which is the person who is happy in mind, but not in body?

Ucyate:

It is said:

Yathārhann apuṇyaḥ cittena sukhī, na kāyena.

Whoever is a worthy one (but is) without merit is happy in mind, but not in body.

45a

Yathārya Śoṇottaras tena kila pūrva-janmani

Just as the noble Śoṇottara, it seems, in a previous life

**Pratyeka-buddhasya snāyato gomaya-piṇḍakaḥ kapikacchu-miśraḥ
snānārtham dattaḥ.**

had given cow-dung mixed with itching powder for bathing to an
Independent Buddha.

Tena karma vipākena kuṣṭhena śarīram viśīryati.

Because of the result of that deed his body was destroyed by leprosy.

Tathā hi gāthā bhāṣitā:

Therefore the verse says:

“Karmāṇi nūnam balavattarāṇi, karmabhyo vajra-kalpebhyaḥ,¹⁷²
“Deeds are surely the strongest, because deeds are (hard) like diamonds,

yatra vaśi-bhūtoham anubhavāmi duḥkhāni karmāṇi.”

wherever I come under their control I undergo the suffering of deeds.”

45b

Yathā ca Jaṅghā-Kāśyapaḥ.

Just as with Kāśyapa the Late.¹⁷³

Tena kila Vārāṇasyām Pratyeka-buddhasya pratiśrutam:

It seems in Vārāṇasī he had replied to an Independent Buddha:

¹⁷² The verse looks like Āryā, but it is defective.

¹⁷³ Otherwise seemingly unknown.

“Bhaktam dāśyāmīti.”

“I will give alms food.”

Sa tasya mahatā pariśrameṇa kālātikramaṇe āsanne bhaktam dattavān.

After a great deal of effort he gave alms food near the end of the time (for giving).

Sa tena karmaṇā, paścime janmani vīta-rāgopi bhūtvā,

Through this deed, having become free from lust in a later life,

pūrvāhṇe piṇḍapātam paryaṭati.

he roamed in the morning for alms.

Kālātikramaṇe āsanne kathamcid bhaktam labhate.

Near the end of the time (for giving) he received some alms food.

Tathāsyā Jaṅghā-Kāśyapa eva nāma.

Through this he was called Kāśyapa the Late.

Ayam pudgalaś cittena sukhī, na kāyena.

This is the person who is happy in mind, but not in body.

[46. Happy in Body and in Mind]

Katamaḥ pudgalaḥ kāyena sukhī cittena ca?

Which is the person who is happy in body and in mind?

Ucyate:

It is said:

Arhan kṣīṇāsravaḥ kṛta-puṇyaḥ.

The worthy one, who has destroyed the pollutants, and made merit.

46a

Yathā Kaśmīra-rājā Dharmayaśaḥ-putro Bakulaḥ.

Just as with Bakula,¹⁷⁴ the son of king Dharmayaśa of Kashmir.

Tathā hy asya simha-nādaḥ:

As in his lion's roar:

¹⁷⁴ This monk is known in the Pāḷi tradition as Bākula, or Bakkula. He was named by the Buddha as the foremost of those who had little sickness, and is reputed to have lived till he was 160 years old. The stories below though, are not known.

**“Aśītir me āyusmanto varṣāṇi pravrajitasya na kadācid vyādhir bhūta-
pūrvah,**

“It is eighty years, venerables, since my going-forth and I have had no
sickness previously,

antataḥ śirortimātram api.”
not even a simple headache.”

Tena kila Vārāṇasyām gāndhika-baṇijā bhūtvā,
Having become a perfume seller in Vārāṇasī, it seems,

**Kakucchandaḥ Samyak-sambuddhaḥ saśrāvaka-saṅgho glāna-
bhaiṣajyenopanimanrito,**
he had invited the Perfect Sambuddha Kakucchanda, together with his
disciples, with medicine to help when sick,

bhikṣuṇā cārhatā ekā harītakī gṛhītā.
and some of the Arahāt monastics received myrobalan.

Sa tasya karmaṇo vipākena nirābādhaḥ.
Through this deed the result was he was never sick.

“Ārogya-paramā lābhā,” uktā Bhagavatā.
“Health is the supreme gain,”¹⁷⁵ said the Fortunate One.

46b

Yathā cāryāniruddhaḥ kathayati.
Just as was said about the noble Aniruddha.¹⁷⁶

Tasya khalv āyusmantaḥ piṇḍapātasya vipākena,
As a result of his (giving) alms food,¹⁷⁷ venerables,

sapta-kṛtvaḥ praṇīte Trayastrimśa-deva-nikāye upapannaḥ,
seven times he was reborn amongst the excellent chapter of gods of the
Thirty-Three,

sapta-kṛtvo manuṣyeṣu rājyaṃ kāritam.
and seven times he ruled over men.

¹⁷⁵ cf. Dhṛ 204.

¹⁷⁶ In Pāḷi his name was remembered as Anuruddha.

¹⁷⁷ The Pāḷi knows a story of his giving food to the Pacceka-buddha Upariṭṭha, through which he was never short of food. The details recorded below though are unknown to that tradition.

Tasyaiva ca piṇḍapātasya vipākenārhatva-phala-lābhī

As a result of his (giving) alms food he received the fruit of Arahatsip,

**cīvara-piṇḍapāta-śayanāsana-glāna-pratyaya-bhaiṣajya-pariṣkārāṇām
lābhī.**

and he received robes, alms-food, dwellings, and requisites of medicine for support when sick.

Tathā hi tasya Bhagavatā durbhikṣe pañca bhikṣu-śatāni dattāni,

So through his giving to five-hundred monastics, together with the Fortunate One, in a time of famine,

**tasya puṇyānubhāvena sarveṣāṃ divyam ananta-bhaktam prādur-
bhavati.**

the power of his merit was that all this endless and divine alms food manifested.

Ayam pudgalaḥ kāyena sukhī cittena ca.

This is the person who is happy in body and in mind.

[47. Happy neither in Body nor in Mind]

Katamaḥ pudgalo na kāyena sukhī na cittena ca?

Which is the person who is neither happy in mind nor in body?

[Ucyate:]¹⁷⁸

[It is said:]

Akṛta-puṇyāḥ pṛthag-janā, utsanna-kula-vamśā,

An ordinary person who has not done anything meritorious, with a family lineage fallen into oblivion,

vastrāna-pāna-virahitāḥ, paragṛheṣu hiṇḍanti.

being bereft of clothing, food and drink, who wanders amongst the houses.¹⁷⁹

Tathā vyādhibhiḥ kuṣṭha-kṣaya-kāsa-jvara-pāṇḍu-roga-dadru-pāmādibhiḥ

Because of that he is afflicted with sicknesses like leprosy, tuberculosis, consumption, fever, jaundice, infirmity, skin disease, scab and so on,

parigatā hasta-pāda-vikalāś cakṣur-vihīnās ca.

and is missing hands and feet, or has loss of eyesight.

¹⁷⁸ Omitted in the text.

¹⁷⁹ I.e. is homeless.

Ayam pudgalo na kāyena sukhī na cittena.

This is the person who is neither happy in mind nor in body.

[48. Lower Realms and Handsome]

Katamat karma, yena samanvāgataḥ pudgalo, pāyeṣūpapannobhirūpo bhavati prāsādikaḥ,

What is the deed, provided with which, a person is reborn in the lower realms and is handsome and pleasant,

snigdha-kāyaḥ, snigdha-chavir, nayanābhirāmo, darśanīyaḥ?

with an agreeable body, agreeable skin, delightful eyes and is good looking?

Ucyate:

It is said:

Yaḥ pudgalo rāgasamutthitena, dauḥṣīlyena samanvāgataḥ, apāyeṣūpapadyate,

Whatever person who is endowed with lust, (but) provided with a lack of virtue and is reborn in the lower realms,

yathā mayūra-śuka-sārikā-kāraṇḍava-cakravāka-prabhṛtayaḥ.

including (being reborn as) a peacock, a parrot, a mynah, a duck, a ruddy shelduck.

Idaṁ karma, yena samanvāgataḥ pudgalo, 'pāyeṣūpapanno 'bhirūpo bhavati prāsādikaḥ

This is the deed, provided with which, a person is reborn in the lower realms and is handsome and pleasant,

snigdha-kāyaḥ snigdha-chavir nayanābhirāmo darśanīyaḥ.

with an agreeable body, agreeable skin, delightful eyes and is good looking.

[49. Lower Realms and Ugly]

Tatra, katamat karma, yena samanvāgataḥ pudgalo, 'pāyeṣūpapanno durvarṇo bhavati, rūkṣa-kāyo ghora-darśanaḥ?

Herein, what is the deed, provided with which, a person is reborn in the lower realms and is ugly, with a harsh body and is unpleasant looking?

Ucyate:

It is said:

**Yaḥ pudgalo dveṣa-samutthitena, dauḥśīlyena samanvāgato
'pāyeṣūpapadyate.**

Whatever person who is endowed with hate, provided with a lack of virtue and is reborn in the lower realms,

yathā simha-vyāghra-kāka-śṛgāla-kṛṣṇasarpa-preta-piśācādayaḥ.

like (being reborn) as a lion, a tiger, a crow, a hyena, a cobra, a *preta*, a *piśāca* and so on.

**Idaṁ karma, yena [samanvāgataḥ, pudgalo]¹⁸⁰ apāyeṣūpapanno, durvarṇo
bhavati rūkṣa-kāyo ghora-darśanaḥ.**

This is the deed, [provided with which, a person] is reborn in the lower realms and is ugly, with a harsh body and is unpleasant looking.

[50. Lower Realms and Undeveloped]

**Tatra, katamat karma, yena samanvāgataḥ pudgalo, 'pāyeṣūpapanno
durgandho bhavati, jihmendriyo 'vyaktendriyaḥ?**

Herein, what is the deed, provided with which, a person is reborn in the lower realms and is foul-smelling, with faculties that are crooked and undeveloped?

Ucyate:

It is said:

**Yaḥ pudgalo mohasamutthitena, dauḥśīlyena samanvāgataḥ,
apāyeṣūpapadyate,**

Whatever person who is furnished with delusion, and endowed with a lack of virtue, and is reborn in the lower realms,

**yathā chuchundarī-kṛmya-jagara-yūkā-makṣikādayo; yathā śarīre vimśati-
kṛmi-jātayaḥ.**

like (being reborn) as a muskrat, a worm, a louse, a fly and so forth; like being in a body where the twenty kinds of worms are born.

**Idaṁ karma, yena samanvāgataḥ pudgalo, 'pāyeṣūpapanno durgandho
bhavati, jihmendriyo 'vyaktendriyaḥ.**

This is the deed, provided with which, a person is reborn in the lower realms and is foul-smelling, with faculties that are crooked and undeveloped.

¹⁸⁰ Omitted in the text.

[51-61: Unwholesome Deeds]

[51. Ten Unwholesome Deeds]

Daśākuśalāḥ karma-pathāḥ.

There are ten unwholesome deeds.

Katame daśa?

Which ten?

Tri-vidham kāya-karma, catur-vidham vāk-karma, tri-vidham manas-karma.

The threefold deeds by way of body, the fourfold deeds by way of speech, the threefold deeds by way of mind.¹⁸¹

Eṣāṁ daśānām akuśalānām karma-pathānām vipākena daśānām bāhyānām

These ten unwholesome deeds have ten results externally

bhāvānām abhivṛddhir bhavati.

that increase through development.

[52. Killing]

Prāṇātipātasyākuśala-karma-pathasya vipākena pṛthivyā ojaś ca tejaś cāntardhiyate.

With the unwholesome deed of killing living beings there is the result (in the environment) that the vitality and strength of the earth disappears.

Tasyaiva ca karmaṇo vipākenālpāyur bhavati.

Because of this deed the result (for the perpetrator) is a short life.

[53. Taking what is not Given]

Adattādānasyākuśalasya karma-pathasya vipākena pṛthivyām aśani-śukā-śalabha-mūṣika-kīṭa-prabhṛtayaḥ [sasya-ghāsakā utpadya]nte.

With the unwholesome deed of taking what is not given there is the result (in the environment) that crop-destroyers arise (like) lightning, parrots, locusts, rats and insects.

Tasyaiva karmaṇo vipākena bhoga-vyasanam adhigacchati.

Because of this deed the result (for the perpetrator) is his wealth goes to destruction.

¹⁸¹ Enumerated in what follows.

[54. Sexual Misconduct]

Kāma-mithyācārasyākuśalasya karma-pathasya vipākena pṛthivyām tṛṇa-darbhādīni durgandhīni prādur-bhavanti.

With the unwholesome deed of sexual misconduct there is the result (in the environment) that clumps of grass and so forth on the earth produce a bad smell.

Tasyaiva karmaṇo vipākena sampanna-grhāvāsam praviśanti.

Because of this deed the result (for the perpetrator) is that housing that has been established is destroyed.

54a

**Atrāvadānaṃ Śvabhṛapadasya Susudhī dārikā Kāsirājñāḥ patnī;
Devāvataṛaṇe Kālodayīnaḥ pūrvajanmany avadānaṃ vaktavyam.**

Here the traditions about Śvabhṛapada, the young Susudhī wife of the king of Kāsi; and the traditions about Kālodayī's previous life as told in the Devāvataṛaṇa should be recited.¹⁸²

[55. False Speech]

Mṛṣā-vādasyākuśalasya karma-pathasya vipākena mukha-roga-danta-roga-gala-roga-mukha-daurgandhyādīni prādur-bhavanti.

With the unwholesome deed of false speech there is the result (in the environment) that there are diseases of the mouth, teeth and throat; and also a foul smell from the mouth and so on appear.

Tasyaiva karmaṇo vipākenābhūtākhyānam pratilabhate.

Because of this deed the result (for the perpetrator) is that untrue stories (about oneself) are met with.

[56. Divisive Speech]

Piśuna-vacanasya kuśalasya karma-pathasya vipākena pṛthivyām śarkara-kaṭhallyādīni duḥkha-saṃsparśādīni prādur-bhavanti.

With the unwholesome deed of divisive speech there is the result (in the environment) that on the earth gravel, shards and so on causing painful feeling and so on appear.

¹⁸² These traditions seem to be lost, and I do not know of a text called Devāvataṛaṇa (Entrance of/to the Gods).

Tasyaiva karmaṇo vipākena jāti-vyasanā, mitra-vyasanā bhavanti, bhedyah parivāraś ca bhavati.

Because of this deed the result (for the perpetrator) is that life goes to ruin, friends go to ruin and there is division amongst one's followers.

[57. Harsh Speech]

Paruṣa-vacaso 'kuśala-karma-pathasya vipākena pāṁsu-rajo-dhūli-vāta-vṛṣṭy-ādīni prādur-bhavanti.

With the unwholesome deed of harsh speech there is the result (in the environment) that dirt, dust, pollen, winds and rains appear.

Tasyaiva karmaṇo vipākenāmanojña-śabda-śravaṇa-darśanāny anubhavanti.

Because of this deed the result (for the perpetrator) is that they experience unpleasant sounds and sights.

[58. Frivolous Speech]

Sambhinna-pralāpasyākuśalasya karma-pathasya vipākena [parvata-] kandara-śvabhrādīni prādur-bhavanti.

With the unwholesome deed of frivolous speech there is the result (in the environment) that [mountains], ravines and pits appear.

Tasyaiva karmaṇo vipākenānādeya-vacanā bhavanti.

Because of this deed the result (for the perpetrator) is that there are words that are hard to accept.

[59. Avarice]

Abhidhyāyā akuśalasya karma-pathasya vipākena vrīhi-yava-godhūm-ādīnām sasyānām tuṣa-palālādīni prādur-bhavanti.

With the unwholesome deed of avarice there is the result (in the environment) that the rice, barley, wheat and other crops appear as chaff, straw and so on.

Tasyaiva karmaṇo vipākena para-prārthanīya-bhogā bhavanti.

Because of this deed the result (for the perpetrator) is that his wealth is desired by others.

[60. Ill-Will]

Vyāpādasyākuśala-karma-pathasya vipākena prabhūte upte niṣphalaṃ sasyam bhavati.

With the unwholesome deed of ill-will there is the result (in the environment) that the crops that are scattered are barren.

Tasyaiva karmaṇo vipākena pratikūla-darśano bhavati.

Because of this deed the result (for the perpetrator) is that adversity is seen.

[61. Wrong View]

Mithyā-dṛṣṭer akuśalasya karma-pathasya vipākena tikta-kaṭuka-bhāvāny api picumanda-koṣṭakī-viṣa-tiktālābu-prabhṛtīni phalāni prādur-bhavanti.

With the unwholesome deed of wrong view there is the result (in the environment) that bitter and pungent fruits such as neem, bitter gourd and poisonous cucumber appear.

Mithyā-dṛṣṭer akuśalasya karma-pathasya vipākena nāstikyavādī bhavati.

With the deed of wrong view there is the result (for the perpetrator) that he becomes a nihilist.

Uccheda-dṛṣṭiḥ lokāyatādiṣu ca śāstreṣu prasādo bhavati.

Annihilationism is (also) evident in the commentaries of the materialists and others.

61a

Yathā Padāśvasya rāja-putrasya yaḥ Kumāra-kāśyapena Śvetikāyām vinīto lokāyatikaḥ.

Just as with Padāśva,¹⁸³ the son of the king, whom Kumāra-kāśyapa guided at Śvetikāyā, and who was a materialist.

61b

Yathā yathā sattvā imān daśākuśalān karma-pathān bhāvayanti tathaiśāṃ daśānām bāhyānām bhāvānām atīva prādur-bhāvo bhavati.

Just as whatever beings develop the ten unwholesome deeds, so these ten external states will surely manifest.¹⁸⁴

¹⁸³ Known as Pāyāsi in Pāḷi, see DN 23.

¹⁸⁴ These concluding lines are more by way of comment, than example.

Anenaiva ca kāraṇena Mahā-Saṁvarta-kalpe bhaviṣyati.

It is for this reason that there will be the aeon of the Great Dissolution.

Samayonāgatedhvani yat tilā bhaviṣyanti, tilapiṣṭam bhaviṣyati, tailam na bhaviṣyati;

At that time in the future there will be sesame seeds, and there will be ground sesame seeds, (but) no oil (from them);

ikṣur bhaviṣyati, ikṣuraso na bhaviṣyati, guḍo na bhaviṣyati, na khaṇḍam bhaviṣyati, na śarkarā bhaviṣyanti;

there will be sugarcane, (but) there will be no sugarcane juice, there will be no sugar, there will be no molasses, there will be no candied sugar;

gāvo bhaviṣyanti, kṣīram bhaviṣyati, dadhi bhaviṣyati,

there will be cows, there will be milk, there will be curds,

nava-nītaṁ na bhaviṣyati, na gḥṛtaṁ na gḥṛta-maṇḍo bhaviṣyati.

(but) there will be no butter, no clarified butter, no ghee.

Evam anupūrveṇa sarveṇa sarve rasā antardhāsyanti.

Thus gradually all the essences will disappear.

[62-80: Wholesome Deeds]

[62. Saluting the Memorial Buildings in the Middle Country]

Katame daśānuśamsā Madhyadeśe catur-mahā-caitya-Lumbinī-Mahā-bodhi-prabhṛtiṣu Tathāgata-caityāñjali-karma-praṇipāte?

What are the ten advantages¹⁸⁵ of saluting with reverence the memorial buildings of the Realised One in the Middle Country, the four great memorial buildings in Lumbinī, Mahābodhi and so on?¹⁸⁶

Ucyate:

It is said:

Madhyadeśe janma pratilabhate.

One obtains a birth in the Middle Country. [1]

Udārāṇi ca vastrāṇi pratilabhate.

One obtains excellent clothes. [2]

Udāraṁ kulam pratilabhate.

One obtains an excellent family. [3]

Udāraṁ vayaḥ pratilabhate.

One obtains an excellent age. [4]

Udāraṁ svaram pratilabhate.

One obtains an excellent voice. [5]

Udārām pratibhānatām pratilabhate.

One obtains excellent intelligence. [6]

Udārām śraddhām pratilabhate.

One obtains excellent faith. [7]

Udāraṁ śīlam pratilabhate.

One obtains excellent virtue. [8]

Udāraṁ śrutam pratilabhate.

One obtains excellent fame. [9]

¹⁸⁵ In what follows the text usually specifies ten advantages, but then the list given is often longer, or shorter than ten. As we can see in this first list it is indisputably twelve.

¹⁸⁶ The four memorial buildings commemorate the birth at Lumbinī, the Awakening under the Mahābodhi at Bodhgaya, the teaching of the first discourse at the Rṣipatana near Vārāṇasī, and the passing at Kuśinagarī.

Udāraṃ tyāgam pratilabhate.

One obtains excellent generosity. [10]

Udārāṃ smṛtim pratilabhate.

One obtains an excellent memory. [11]

Udārāṃ prajñām pratilabhate.

One obtains excellent wisdom. [12]

62a

Asyoddānam:

This is the summary:

**Deśa-vastra-kula-rūpa-svara-pratibhānatā-śraddhā-śīla-śruta-tyāgān
smṛtimān bhavati prajñāvān.**

There is country, land, family, form, voice, improvisation, faith, virtue,
learning, generosity, mindfulness and wisdom.

Tathāgatasya Buddha-prasādam kṛtvāñjaliṃ,

Having paid respects at the Realised One's Buddha-palace,

labhate dhīraḥ saprajña udāram āśrava-kṣayam.

one will receive intelligence, wisdom, nobility, and the destruction of the
pollutants.

62b

Uktaṃ ca sūtre:

And this is said in the discourse:¹⁸⁷

**“Ye kecid Ānanda caitya-caryām caramāṇaḥ prasanna-cittāḥ kālam
kariṣyanti,**

“Ānanda, whoever walks around the memorial buildings with a confident
mind will (eventually) die,

yathā bhallo nikṣiptaḥ pṛthivyām tiṣṭhate,

and, just as the arrow falls to earth and remains there,

evaṃ kāyasya bhedāt svargeṣūpapatsyanti.”

so with the break up of the body they will be reborn in heaven.”

¹⁸⁷ The discourse is unfortunately not known.

[63. Saluting the Memorial Buildings (Elsewhere)]

Katame daśānuśāmsās Tathāgata-caitya-vandanāyām?

What are the ten advantages of worshipping the memorial buildings of the Realised One (elsewhere)?

Ucyate:

It is said:

Abhirūpo bhavati.

One becomes handsome. [1]

Susvaraḥ.

Has a good voice. [2]

Ādeyavākyaḥ.

Has acceptable speech. [3]

Pariṣadam upasaṁkrāntaḥ pariṣadam āvarjayati.

Walking into an assembly one propitiates the assembly. [4]

Priyo bhavati deva-manuṣyāṇām.

One is dear to gods and men. [5]

Maheśākhyo bhavati.

One is distinguished. [6]

Maheśākhyaiḥ samāgamo sattvaiḥ bhavati.

One has the society of distinguished people. [7]

Buddhair Buddha-śrāvakaiś ca samāgamo bhavati.

One has the society of Buddhas and the Buddhas' disciples. [8]

Mahā-bhogo bhavati.

One has great wealth. [9]

Svargeṣūpapadyate.

One is reborn in the heavens. [10]

Kṣipraṁ ca parinirvāti.

One quickly attains final *Nirvāṇa*. [11]

Ime daśānuśāmsās Tathāgata-caitya-vandanāyāḥ.

These are the ten advantages of worshipping the memorial buildings of the Realised One (elsewhere).

[64. Giving a Parasol]

Katame daśānuśamsās chattra-pradānasya?

What are the ten advantages of giving a parasol?

Ucyate:

It is said:

Chattra-bhūto bhavati lokasya.

One has the nature of being a parasol for the world.¹⁸⁸ [1]

Anavatapto bhavati kāyena.

One is not overheated in body. [2]

Anavatapto bhavati cittena.

One is not overheated in mind. [3]

Ādhipatyā-saṁvartanīyaṁ cānena karma kṛtam bhavaty upacitam.

All deeds done that are blameless and lead to sovereignty accumulate. [4]

Punaḥ punaś ca rājā bhavati cakravartī.

Again and again one becomes a king, a universal monarch. [5]

Maheśākhyo bhavati.

One is distinguished. [6]

Maheśākhyaiḥ sattvaiḥ samāgamo bhavati.

One has the society of distinguished people. [7]

Buddhair Buddha-śrāvakaiś ca samāgamo bhavati.

One has the society of Buddhas and Buddhas' disciples. [8]

Mahābhogo bhavati.

One has great wealth. [9]

Svargeṣūpapadyate.

One is reborn in the heavens. [10]

Kṣipraṁ ca parinirvāti.

One quickly attains final *Nirvāṇa*. [11]

¹⁸⁸ I.e. keeping others from overheating.

64a

**Atra Gaṅgāsaṁtāre Bhagavataḥ Pratyeka-buddhasya stūpe dattasya
chattrasya vipāko varṇyate.**

Here we can praise the Fortunate One who crossed the Gaṅga as a result of giving a parasol to the *stūpa* of an Independent Buddha.¹⁸⁹

64b

Yathā cārya-Sundaranando vyākaroṭi:

Just as the noble Sundarananda explained:

“Jentākasya ca snānena,¹⁹⁰ tālasyālepanena ca,¹⁹¹

“Through a steam bath for bathing, and a covering of golden orpiment,

ekacchattra-pradānāc ca, prāptā me suvarṇa-varṇatā.”

and the giving of one parasol, I have attained a golden complexion.”

Evam-ādi chattra-pradānasya vipāko vaktavyaḥ.

Thus the result of giving a parasol and so on should be spoken of.

Āha ca:

And he said:

“Yad dhāryate pravara-daṇḍam udāra-rūpaṁ,¹⁹²

° “He who has a large parasol carried (over him), that has beautiful handles, superior form,

kodaṇḍa-dāma-parimaṇḍita-vasti-kośam

with a sheath and fringes decorated with wreaths and bows,

chattraṁ viśālam amalāṁ, śaśi-maṇḍalābham –

that is stainless like the light of the circle of the moon –

chattra-pradāna-janitena jagad-dharasya.

that is occasioned by the gift of a parasol to the lord of the world.

¹⁸⁹ The story of the Buddha’s crossing the Gaṅgā on his last journey is told in the Mahā-parinibbāna-sutta, DN 16 (<http://bit.ly/1YxYnG9>). The giving of the parasol is remembered in the Mūla-sarvāstivāda-vinaya, Oṣadhivastu.

¹⁹⁰ We should not count *sn-* as making position here.

¹⁹¹ The metre is Śloka.

¹⁹² The metre is Vasantatilakā.

Śrī-cihna-bhūtam maṇi-hema-daṇḍam,¹⁹³
A sign of glory, having a bejewelled and golden handle,

paṭojjvalaṃ kāñcanam ātapatram,
a large umbrella that has a fiery golden cloth,

yad dhāryate mūrdhni narādhipasya –
that is carried above the head of the prince –

chattra-pradānena jagad-dharasya.”
that is occasioned by the gift of a parasol to the lord of the world.”

Ime daśānuśaṃsāś chattra-pradānasya.
These are the ten advantages of giving a parasol.

[65. Giving a Temple Bell]

Katame daśānuśaṃsā ghaṇṭā-pradānasya?
What are the ten advantages of giving a temple bell?

Ucyate:
It is said:

Abhirūpo bhavati.
One becomes handsome. [1]

Susvaro bhavati.
One has a good voice. [2]

Manojña-bhāṣī bhavati.
One has pleasing speech. [3]

Kalaviṅkaruta-bhāṣī bhavati.
One has speech like a cuckoo. [4]

Ādeyavākyo bhavati.
One has acceptable speech. [5]

Nityaṃ samprahāryajāto bhavati.
One always has causes for joy. [6]

¹⁹³ The metre is Upajāti.

Punaḥ punar ānandaṁ śabdaṁ śṛṇoti.

Again and again one hears sounds that are joyous. [7]

Svargeṣūpapadyate.

One is reborn in the heavens. [8]

Mahā-bhogaś ca bhavati.

One has great wealth. [9]

Kṣipraṁ ca parinirvāti.

One quickly attains final *Nirvāṇa*. [10]

65a

Yathā Viśākhayā Mṛgāra-mātrā Bhagavān pṛṣṭaḥ:

Just as when Viśākha, Mṛgāra's mother, asked the Fortunate One:

“Katham mama prāsāde nityaṁ kālam pañcāṅgikaṁ tūryaṁ sadaiva vadet?”

“How can I make a musical instrument having the five qualities sound in my palace at all times?”

Bhagavān āha:

The Fortunate One said:

“Sarva-svaropetāṁ ghaṇṭāṁ āropaya,

“Hang a bell that is endowed with all (five) sounds,

evaṁ te nityaṁ kālam prāsāde pañcāṅgik-tūrya-śabdo bhaviṣyati, anavadyaś ca.”

in this way you can make a musical instrument having the five qualities sound in your palace at all times, and it will be faultless.”

Ime daśa guṇā ghaṇṭā-pradānasya.

These are the ten virtues of giving a temple bell.

[66. Giving Clothes]

Katame daśa guṇā vastra-pradānasya.

What are the ten virtues of giving clothes.

Ucyate:

It is said:

Ślakṣṇa-chavir bhavati.

One has soft skin. [1]

Snigdha-chavir bhavati.

One has smooth skin. [2]

Na ca rajaś cailaṃ kāye śliṣyati.

Dust does not stick to the cloth or his body. [3]

Hrīrapatrāpya-sampanno bhavati.

One is endowed with conscience and shame. [4]

Priya-darśano bhavati.

One is pleasant looking. [5]

Prabhūta-vastro bhavati.

One has abundant clothing. [6]

Lābhī ca bhavati sūkṣmāṇām vastrāṇām āstaraṇānām.

One receives clothes and spreadings that are delicate. [7]

Mahā-bhogo bhavati.

One has great wealth. [8]

Svargeṣūpapadyate.

One is reborn in the heavens. [9]

Kṣipraṃ ca parinirvāti.

One quickly attains final *Nirvāṇa*. [10]

66a

Yathoktaṃ Bhagavatā Devatā-sūtre.

Just as was said by the Fortunate One in the Discourse about the Gods.

Vastra-prado bhavati varṇavān.

Giving clothes one has (a beautiful) complexion.¹⁹⁴

Ime daśa guṇānuśamsā vastra-pradānasya.

These are the ten virtuous advantages of giving clothes.

[67. Giving Seats]

Katame daśānuśamsā āsana-pradānasya?

What are the ten advantages of giving seats?

Ucyate:

It is said:

Guru-sthānīyo bhavati lokasya.

One stands firmly in the world. [1]

Priya-darśano bhavati.

One is pleasant looking. [2]

Prāsādiko bhavati.

One is amiable. [3]

Paṇḍita-janābhigamyo bhavati.

One is visited by wise people. [4]

Yaśaḥ kīrtiś cāsyā loke prathitā bhavati.

One's fame and renown increase in the world. [5]

Sukha-saumanasya bahulo bhavati.

One has much happiness and satisfaction. [6]

Svadeśe 'bhiramati.

One delights in his own country. [7]

Āsanair avaikalyam bhavati.

One has a sufficiency of seats. [8]

¹⁹⁴ cf. SN 1.42, Kim-dada-sutta: *vatthado hoti vaṇṇado; from a gift of clothes there is a gift of beauty.*

Upasthāyakair avaikalyam bhavati.

One has a sufficiency of servants. [9]

Mahā-bhogaś ca bhavati.

One has great wealth. [10]

Svargeṣūpapadyate.

One is reborn in the heavens. [11]

Kṣipram ca parinirvāti.

One quickly attains final *Nirvāṇa*. [12]

Ime daśa guṇā āsana-pradānasya.

These are the ten virtues of giving seats.

[68. Giving Vessels]

Katame daśānuśamsā bhājana-pradānasya?

What are the ten advantages of giving vessels?

Ucyate:

It is said:

Bhājana-bhūto bhavati.

One becomes a vessel (for the Dharma). [1]

Guṇānām snigdha-samtatir bhavati.

One's virtues are smooth and uninterrupted. [2]

Na ca tṛṣṇā-bahulo bhavati.

One does not have great thirst. [3]

Tṛṣṇārtasya pānīyam prādur-bhavati.

When suffering from thirst, water appears. [4]

Na ca preteṣūpapadyate.

One is not reborn amongst the *pretas*. [5]

Bhājanair avaikalyam bhavati.

One has a sufficiency of containers. [6]

Mahābhogaś ca bhavati.

One has great wealth. [7]

Svargeṣūpapadyate.

One is reborn in the heavens. [8]

Kṣipraṁ ca parinirvāti.

One quickly attains final *Nirvāṇa*. [9]

Ime daśānuśāmsā bhājana-pradānasya.

These are the ten advantages of giving containers.

[69. Giving Food]

Katame daśānuśāmsā bhojana-pradānasya?

What are the ten advantages of giving food?

Ucyate:

It is said:

Balavān bhavati.

One becomes strong.¹⁹⁵ [1]

Varṇavān bhavati.

One becomes beautiful. [2]

Sukhito bhavati.

One becomes happy. [3]

Pratibhānavān bhavati.

One becomes intelligent. [4]

Dīrghāyur bhavati.

One has long life. [5]

Mahājanābhigamyō bhavati.

One is visited by the populace. [6]

Priya-darśano bhavati.

One is pleasant looking. [7]

Mahā-bhogaś ca bhavati.

One has great wealth. [8]

¹⁹⁵ cf. SN 1.42, Kim-dada-sutta: *annado balado hoti; from a gift of food there is a gift of strength.*

Svargeṣūpapadyate.

One is reborn in the heavens. [9]

Kṣipraṃ ca parinirvāti.

One quickly attains final *Nirvāṇa*. [10]

69a

Yathoktam Bhagavatā Vaiśālyām Simhasya rāja-putrasya:

Just as the Fortunate One said to prince Simha in Vaiśālī.¹⁹⁶

“Dadan Simha priyo bhavati,

“Through giving, Simha, there is endearment,

santo janā bhajanti,

there is association with good people,

kalyāṇa-śabdo bhavati,

there is a beautiful reputation,

viśāradaḥ parśadam avagāhati,

one enters the assembly confidently,

kāla-gato deveṣūpapadyate.”

at death one is reborn amongst the gods.”

Gāthā cuktā:

Also he spoke this verse:

¹⁹⁶ cf. AN 5.34, Sīha-senāpati-sutta, where the protagonist is identified as general Sīha. *Dāyako, Sīha, dāna-pati bahuno janassa piyo hoti manāpo ... dāyakam dāna-patim santo sappurisā bhajanti ... dāyakassa dāna-patino kalyāṇo kitti-saddo abbhuggacchati ... dāyako dāna-pati yaṃ yad-eva parisam upasaṅkamati ... visārado upasaṅkamati amaṅku-bhūto ... dāyako dāna-pati kāyassa bhedā param marañā sugatim saggaṃ lokam upapajjati; a supporter, Sīha, a gift-master, is dear and pleasing to many folk ... (for) a supporter, a gift-master, there is association with good people, for a supporter, a gift-master, a beautiful sound of renown arises, a supporter, a gift-master, approaches an assembly ... confidently, approaches without being downcast ... a supporter, a gift-master, when the body breaks up, at the time of death, is reborn in a happy destination, in the heavenly world.*

“Te tatra nandanti ramanti ca modayanti,¹⁹⁷
“There they rejoice, delight and are gladdened,

samarpitāḥ kāma-guṇeṣu pañcasu,
endowed with the five strands of pleasure,

kṛtvā hi vākyam amitasya tāyino,
having carried out the command of the one of boundless virtue,

modanti te Sugata-varasya śrāvakāḥ.”
the disciples of the noble Happy One are gladdened.”

“Etad dānasya phalam,” Bhagavatoktam,
“This is the fruit of giving,” said the Fortunate One,

“svargeṣūpapadyate kṣipraṁ ca parinirvāti.”
“one is reborn in the heavens and quickly attains final *Nirvāṇa*.”

Āha ca:
And he said:

“Nānā-rasa-vyañjana-supraṇītaṁ,¹⁹⁸
“Various excellent tastes and seasonings,

kāle śubhaṁ gandha-rasopapannam,
at the right time lovely fragrant tastes arise,

dadāti yaḥ pātram, avekṣya dānaṁ,
giving a bowl, after considering the gift,

sad-ārya-saṁghasya guṇān vicintya,
after reflecting on the virtues of the truly noble Sangha,

āyus ca varṇaṁ ca yaśo balaṁ ca
long life, beauty, fame and strength

¹⁹⁷ In Pāḷi the verse reads: AN 5.34, Sīha-senāpati-sutta: *Te tattha nandanti ramanti modare, samappitā kāma-guṇehi pañcahi, katvāna vākyam asitassa tādino, ramanti sagge Sugatassa sāvakā, there they rejoice, delight and are gladdened, endowed with the five strands of pleasure, having carried out the command of the detached one, the disciples of the Happy One rejoice in heaven*. It is a regular Jagatī verse. Here the first line is a defective Vasantatilakā (we should probably drop *ramanti* and read it as Tṛṣṭubh); the other lines are Jagatī; in d we need to count the first two syllables of *Sugata* as resolved, and *śv-* as not making position for the metre to be right.

¹⁹⁸ The metre is Upajāti.

samprāpya, bhogān pratibhām sukhaṁ ca,
are attained, wealth and happiness are received,

divīha caiva prathitottama-śrīḥ,
in heaven and here (on earth) he has renown and the utmost fame,

sukhāt sukhaṁ yāti, vimokṣam ante.”
he goes from happiness to happiness, and has release at the end.”

Ime daśa guṇā bhojana-pradānasya.
These are the ten virtues of giving food.

[70. Giving Vehicles]

Katame daśa guṇā yāna-pradānasya?
What are the ten virtues of giving vehicles?

Ucyate:
It is said:

Sukumāra-caraṇo bhavati.
One has tender feet. [1]

Supraṭiṣṭhita-caraṇo bhavati.
One stands firm on his feet. [2]

Mārga-klamatho na bhavati.
One doesn't get exhausted on the road. [3]

Na ca bahv-amitro bhavati.
One doesn't have many enemies. [4]

Punaḥ punaḥ ṛddhipādān pratilabhate.
Again and again one attains the bases of success. [5]

Hastyaśvādibhir yānair avaikalyam bhavati.
One has a sufficiency of vehicles, elephants and horses and so on. [6]

Mahā-bhogaś ca bhavati.
One has great wealth. [7]

Svargeṣūpapadyate.
One is reborn in the heavens. [8]

Kṣipraṁ ca parinirvāti.
One quickly attains final *Nirvāṇa*. [9]

70a

Yathā coktam Devatāsūtre:

Just as it was said in the Discourse about the Gods:

Yānadaḥ sukhito bhavati,

Giving a vehicle one has happiness,¹⁹⁹

yo dadāty upānahau.

whoever gives sandals.

70b

Yathā coktam Abhidharme Cakravartī-sūtre:

Just as it is said in the discourse about the Universal Monarch in the Abhidharma:

“Katamasya karmaṇo vipākena rājā cakravartī hasty-aśvādīni vāhanāni pratilabhate?

“What is the deed the result of which is to be a king, a universal monarch, and receive elephants, horses and so on as vehicles?

Dīrgha-rātram rājā cakravartī mātaram vā pitaram vopādhyāyam vā skandhena,

For a long time a king, a universal monarch, carried his mother and father or preceptor on his shoulders,

vahati vā vāhayati vā hasty-aśvādibhiḥ śivikāyānair vā vahati vā.

or had them transported on a vehicle, by elephant, horse and so on, or by a palanquin.

Durga-saṁkramam vā karoti setu-bandham karoti,

At a place difficult to cross he makes a bridge,

upānaha-pradānāni vā dadāti.

or he gives gifts of sandals.

Kāruṇyena mahāṭavyām sārtham atikrāmayati.

Out of kindness he helps a caravan cross over a great forest.

¹⁹⁹ cf. SN 1.42, Kim-dada-sutta: *yānado sukhado hoti; from a gift of vehicles there is a gift of happiness.*

Tasya karmaṇo vipākena rājā cakravartī hasty-aśvādīni pratilabhate.
For this deed the result is he is a king, a universal monarch, and receives elephants, horses and so on.

Tatrārūḍhaḥ samudra-paryantām pṛthivīm divasa-catur-bhāgena paryaṭati.”
Mounted on these he roams around the earth to the seas at its edge in just a quarter of a day.”

Ime daśa guṇā yāna-pradānasya.
These are the ten virtues of giving vehicles.

[71. Giving Refuge]

Katame daśa guṇāḥ pratiśraya-pradānasya?
What are the ten virtues of giving refuge?

Ucyate:
It is said:

Rājā bhavati prādeśikaḥ.
One becomes king of the district. [1]

Rājā bhavati māṇḍalikaḥ.
One becomes king of the province. [2]

Rājā bhavati Jambudvīpādhipatiḥ.
One becomes king and lord of Jambudvīpa. [3]

Rājā bhavati dvīpa-dvayādhipatiḥ.
One becomes king and lord of two continents. [4]

Rājā bhavati dvīpa-trayādhipatiḥ.
One becomes king and lord of three continents. [5]

Rājā bhavati catur-dvīpādhipatiś cakravartī.
One becomes king, lord and universal monarch of four continents. [6]

Mahā-bhogaś ca bhavati.
One has great wealth. [7]

Svargeṣūpapadyate.
One is reborn in the heavens. [8]

Kṣipraṁ ca parinirvāti.
One quickly attains final *Nirvāṇa*. [9]

71a

Yathā Sumedhāyā bhikṣuṇyā gāthā:

Just as with the verses of the nun Sumedhā:²⁰⁰

“Bhagavati Koṇāgamunau Saṅghārāme ca niveśe,²⁰¹
“Under the Fortunate Koṇāgamuna a residence for the Saṅgha,

sakhyas trayo vyaṃ sa – vihāraṃ dadau pūrvam.”
was given by we three friends – formerly we gave a monastery.”

Etā gāthā Sumedhāyāḥ.

These are the verses of Sumedhā.

Dharmadinnā ca bhikṣuṇī, Viśākyā ca Mṛgāra-mātā,
The nun Dharmadinnā and Viśākhā, Mṛgāras mother,²⁰²

tābhiḥ pūrvam daridra-strībhiś,
were formerly poor women,

catvāri kāṣṭhāni nikhanya, kāśa-kaṭakam upari,
they erected four sticks, with a straw thatch over them,

dattvā Bhagavān Koṇāgamunir Buddhō nimantritaḥ.
and after giving it, they invited the Fortunate Koṇāgamuna (to stay there).

Sa tatra bhikṣubhiḥ sārddham muhūrtaṃ viśrāntaḥ.
He rested there for a moment with his monks.

Tābhiś cittāni prasāditāni.

Their minds were full of faith.

²⁰⁰ cf. Thī 520, Sumedhā: *Bhagavati Koṇāgamane, saṅghārāmamhi nava-nivesamhi, sakhiyo tisso janiyo, vihāra-dānaṃ adāsīmha; in the Fortunate Koṇāgamaṇa's (time) a dwelling for the Saṅgha, a new building, a gift of a monastery was given by three friends.*

²⁰¹ Thig 520: *Bhagavati Koṇāgamane, saṅghārāmamhi navanivesamhi, sakhiyo tisso janiyo, vihāra-dānaṃ adāsīmha;* the verse in Pāli is a perfect *Ariyā*, but the verse here is defective, lacking a *gaṇa* in each line, as though the reciter did not understand the metre.

²⁰² In Pāli the friends are identified with Dhanañjānī and Khemā, in the Pāli commentary to the Therīgāthā they are said to have given a great park to the Buddha. The results though are similar.

Tena karmaṇā śata-sahasraṁ vārān deveṣūpapannāḥ.

Through this deed they were reborn amongst the gods one hundred thousand times.

Aparimitāni cakravarti-rāṣṭrāny anubhūtāni.

Countless times they reigned as universal monarchs.

Sumedhā-gāthās cāsminn arthe sarvā vistareṇa pratyekam avagantavyāḥ.

The meaning of each of the verses of Sumedhā are to be understood (like this) in detail.

Ime daśa guṇāḥ pratiśraya-pradānasya.

These are the ten virtues of giving refuge.

[72. Giving Drinks]

Katame daśa guṇāḥ pānaka-pradānasya?

What are the ten virtues of giving drinks?

Ucyate:

It is said:

Sarvendriya-sampanno bhavati.

One is endowed with all the faculties. [1]

Prasanna-vadano.

Has a clear face. [2]

Viśuddha-lalāṭaḥ.

A pure forehead. [3]

Snigdha-chaviḥ.

Smooth skin. [4]

Samgata-bhāṣī bhavati.

One has agreeable speech. [5]

Na ca tṛṣṇā-bahulo bhavati.

One is never greatly thirsty. [6]

Tṛṣitasya pānīyam prādur-bhavati.

When one is thirsty water appears. [7]

Na ca preteṣūpapadyate.

One is not reborn amongst the *pretas*. [8]

Mahā-bhogaś ca bhavati.

One has great wealth. [9]

Svargeṣūpapadyate.

One is reborn in the heavens. [10]

Kṣipraṁ ca parinirvāti.

One quickly attains final *Nirvāṇa*. [11]

72a

Yathā cāha:

Just as it was said:²⁰³

“Manojña-varṇaṁ rasa-gandha-yuktaṁ,
“Pleasant in colour, together with taste and smell,

sarvendriya-prīti-vivardhanaṁ ca,
promoting joy in all the faculties,

akālikaṁ sat-puruṣa-praśastaṁ,
timeless, commended by good people,

dadāti Saṁghāya tu pānakaṁ yaḥ.
(this is the result for) whoever gives drinks to the Sangha.

Sakṛt-pipāsā-vigato viśoko,
Immediately free from thirst, without grief,

rasān pradhānāñ caturonubhūya,
experiencing the four main flavours,

jagac ca Saddharma-rasena tarpya,
satisfying the world with the taste of the True Dharma,

tṛṣṇā-kṣayaṁ yāti sukhaṁ sukhena.”
with thirst destroyed he goes from happiness to happiness.”

Ime daśa guṇāḥ pānakapradānasya.

These are the ten virtues of giving drinks.

²⁰³ No parallel to these verses are known. The metre is Upajāti.

[73. Giving Garlands]

Katame daśa guṇā mālā-pradānasya?

What are the ten virtues of giving garlands?

Ucyate:

It is said:

Mālā-bhūto bhavati lokasya.

One becomes like a garland to the world. [1]

Kāyād daurgandhyam apaiti.

Bad odour of the body disappears. [2]

Saugandhyam prādur-bhavati.

Good odour appears. [3]

Nitya-sugandho nityālamkṛto bhavati.

There is always a pleasant smell and ornaments. [4]

Abhedyaparivāro bhavati.

One's following is undivided. [5]

Sarva-jana-priyo bhavati.

One is dear to all people. [6]

Mahā-bhogaś ca bhavati.

One has great wealth. [7]

Svargeśūpapadyate.

One is reborn in the heavens. [8]

Kṣipraṁ ca parinirvāti.

One quickly attains final *Nirvāṇa*. [9]

73a

Āha ca:

And it is said:

“Mālyaṁ vicitraṁ pravaraṁ sugandhaṁ,²⁰⁴
“Beautiful and excellent garlands which smell sweet,

²⁰⁴ The metre is Upajāti.

praharṣaṇam prīti-karam narāṇām,
that uplift people and makes them joyous,

prasanna-citto muni-dhātu-garbhe
° whoever, with confident mind, gives

Tathāgatebhyaś ca dadāti yo vai,
to the relic casket of a silent one, and a Realised One,

sa divya-mālyābharaṇojjvalāṅgaḥ,
his limbs shine with divine ornamental garlands,

śrīmat sukham prāpya divīha caiva,
he attains glory and happiness here and in heaven,

bodhyaṅga-dāma-pratibhūṣitātmā,
he worships with the wreath of the factors of awakening,

mokṣam param yāti, guṇāgra-gandhaḥ.”
he goes to the higher release, smelling of higher virtue.”

73b

Tathānyatarasya daridra-gr̥ha-pater duhitā.
So it was with the daughter of a certain poor householder.²⁰⁵

**Sā khalu dvāre sthitā jana-padam sarvālamkāra-bhūṣitam paśyati utsave
ramamāṇam.**

As she stood at the door she saw all the ornaments and decorations of the
people enjoying the festival.

Sā pitaram āha:
She said to her father:

“Mām apy alamkuruṣveti.”
“It would be suitable for me too!”

Pitāha:
Her father said:

²⁰⁵ Her story seems to be only recorded here.

“Kutosmākaṃ daridrāṇāṃ alaṃkāraḥ?

“Where are the ornaments for poor folk?

Eṣa jana-padaḥ kṛta-puṇyonekaśo

These people have made uncountable merit

Buddhe Bhagavati kṛtādhikāraḥ.”

by doing their duty to the Buddha, the Fortunate One.”

**Tena ca karmaṇā Karṇesumanasya sthavirasyāvadānaṃ vistaraśas
tasyoktam.**

And he spoke extensively about the deed of the elder Karṇesumana in the tradition.²⁰⁶

Evam alpo ’pi Bhagavati kṛtaḥ prasādo mahā-phalo bhavati.

Thus even a little (deed) done with faith in the Fortunate One has great fruit.

Tayā pitātīvoparodhitaḥ prayaccha:

Her father, exceedingly disturbed, made an offer:

**“Mama kiṃcid eṣograto vihāraḥ atra Bhagavataḥ pūjām
upacariṣyāmīti.”**

“I will give something of mine there at the monastery of the Fortunate One.”

**Tena duḥkhārtena vibhavevidya-māne, palāla-mayīm mālām kṛtvā,
dattā.**

Being short of riches, with much difficulty, having made a garland out of straw he gave that (to her).

Sā tām palāla-mayīm mālām gṛhya Buddha-pratimāyāḥ śirasi dattvā,

Taking the garland made of straw she placed it on the head of the Buddha statue,

pādayoḥ praṇipatya āha:

and worshipping at its feet, she said:

**“Bhagavann anena kuśala-mūlena saṃsāre saṃsaratyā mā bhūyaḥ
dāridryaṃ syād iti!”**

“Fortunate One, by this wholesome root while running on through *saṃsāra* may I never be poor again!”

²⁰⁶ Mentioned also in 74 below where it is explained he gave a flower at a *stūpa* and received a great reward.

Tasyaḥ prasāda-jātāyās tad ahar eva mānuṣyaṁ strī-bhāvam atikrāntaṁ divyaṁ rūpam prādur-bhūtam.

Confidence arose in her and that very day she surpassed the state of a human woman and appeared in a divine form.

Tad-viṣaya-prativāsinā ca rājñāgra-devī sthāpitā.

The lord of the country established her as chief queen.

Kāla-gatā deveṣūpapannā.

(Later) she died and was reborn amongst the gods.

Paścime 'pi ca bhave Campāyām agra-kulikasya duhitā pratyājātā.

In her last existence she was reborn as the daughter of the foremost family in Campā.

Parama-kalyāṇī sauvarṇā cāsyā, mālā sarva-ratna-maṇḍitā śirasi sahasaiva prādur-bhūtā.

She had a supremely beautiful complexion, and a garland adorned with all jewels suddenly manifested itself on her head.

Mātā-pitṛbhyāṁ vismaya-jātābhyāṁ Mālinīty evāsyā nāma kṛtam.

Wonder arose for her mother and father and they gave her the name Mālinī.²⁰⁷

Yadā ca Bhagavān abhisambuddho Rājagṛhāc Campām anuprāptaḥ.

After the Fortunate One had awakened he arrived at Campā from Rājagṛha.

Sā copasamkrāntā tasyāś ca Bhagavatā Dharma-deśanā kṛtā pravrajitā cārhanṭī samvṛttā.

Approaching the Fortunate One she was given a Dharma teaching, ordained and became an Arhatī.

Sāha:

She said:

“Cittotpādād evāsyā mā me bhūyo mālā bhavatu ity,” antarhitā.

“With the arising of that (awakening) thought there will no longer be a garland for me again,” and it disappeared.

Tām ca dr̥ṣṭvā, vismaya-prāptā devatā gāthām anugāyate yathāha:

Having seen this, a god, wondering, recited a verse, and spoke like this:

²⁰⁷ Meaning: Garlanded, or Crowned.

“**Dattvā tu palāla-mayīm mālām sā Mālinī Sugatasya caitye**²⁰⁸
“Having given a garland made of straw at the Happy One’s *stūpa*, this Mālinī

vara-kanaka-ratna-mālām lebhe bodhyaṅga-mālām ca.”
received the garland of noble gold and jewels and the garland of the factors
of awakening.”

Ime daśa guṇā mālāpradānasya.

These are the ten virtues of giving garlands.

[74. Giving Loose Flowers]

Katame daśa guṇā mukta-puṣpa-pradānasya?

What are the ten virtues of giving loose flowers?

Ucyate:

It is said:

Puṣpa-bhūto bhavati lokasya.

One becomes like a flower to the world. [1]

Ghrāṇendriyaṃ viśudhyati.

The faculty of smell is purified. [2]

Kāya-daurgandhyaṃ samapaiti.

Bad odour of the body disappears. [3]

Saugandhyam prādur-bhavati.

Good odour appears. [4]

Daśa diśaḥ śīla-gandhaḥ khyātiṃ gacchati.

The sweet fame of one’s virtue blows in (all) ten directions. [5]

Abhigamanīyaś ca bhavati.

One is sought out (by others). [6]

Lābhī ca bhavati iṣṭānām dharmāṇām.

One receives all desirable things. [7]

Mahā-bhogaś ca bhavati.

One has great wealth. [8]

²⁰⁸ This is an Āryā verse, but with an unexpected jagana in 7th position in the first line, which is normally avoided.

Svargeṣūpapadyate.

One is reborn in the heavens. [9]

Kṣipraṃ ca parinirvāti.

One quickly attains final *Nirvāṇa*. [10]

74a

Atra Karṇesumanasya pūrva-janmani prasāde jāte, ekaika-puṣpa-pradānasya vipāko vaktavyaḥ.

Here we should speak of the arising of faith in the previous life of Karṇesumana, and the result of giving just one single flower.

Yathā sa eva āha:

Just as he said:

“Eka-puṣpa-pradānena aśīti-kalpa-koṭayaḥ

“Through the giving of a single flower for eight billion aeons

durgatiṃ nābhijānāmi, Buddha-pūjāya tat phalam!”

I have not known a bad destination, that is the fruit of worshipping the Buddha!”

Ime daśa guṇā mukta-puṣpa-pradānasya.

These are the ten virtues of giving loose flowers.

[75. Giving Lights]

Katame daśa guṇā dīpa-pradānasya?

What are the ten virtues of giving lights?

Ucyate:

It is said:

Pradīpa-bhūto bhavati lokasya.

One becomes like a light to the world. [1]

Māmsa-cakṣur naśyati, divya-cakṣuḥ prādur-bhavati.

The worldly eye perishes, and the divine eye appears.²⁰⁹ [2]

Avidyāndha-kāraṃ vidhamati.

The blindness of ignorance is destroyed. [3]

²⁰⁹ cf. SN 1.42, Kim-dada-sutta: *dīpado hoti cakkhudo*, from a gift of a light there is a gift of vision, a somewhat different answer to that given here.

Jñānāloka utpadyate.

The light of knowledge arises. [4]

Kuśalākuśalān dharmān kṣipram prajñayā pratividhyati.

One quickly understands with wisdom what things are wholesome and unwholesome. [5]

Sāmsāre sāmsarato ’vidyāndha-kāro na bhavati.

There is no blind ignorance regarding the running on of *sāmsāra*. [6]

Mahā-bhogaś ca bhavati.

One has great wealth. [7]

Svargeṣūpapadyate.

One is reborn in the heavens. [8]

Kṣipram ca parinirvāti.

One quickly attains final *Nirvāṇa*. [9]

75a

Yathā coktam Abhidharme Cakravartī-sūtra-vibhaṅge.

Just as was said in the Analysis of the Discourse about the Universal Monarch in the Abhidharma.²¹⁰

Kasya karmaṇo vipākena rājā cakravartī maṇi-ratnam pratilabhate?

What is the deed the result of which is that the king, the universal monarch, receives the jewel-treasure?

**Dirgha-rātraṁ rājñā cakravartinā dīpa-pradānāni pradattāni
pradīpaika-dānāni ca.**

For a long time gifts of lamps and gifts of oil-lamps were given by the king, the universal monarch.

**Andha-kāre ratna-pradīpā dhāritā ye cakṣuṣ-mantas te sama-viṣamāṇi
rūpāṇi paśyantu.**

Bejewelled lamps were carried in the dark so that those who had eyes could see smooth and rough forms.

Āha ca:

And he said:

²¹⁰ The discourse was mentioned above at 32i and 70b above, but this is the first time we hear of its Vibhaṅga. It is mentioned again in 76a below.

“**Buddha-praśastaṃ labhate ca cakṣuś,**²¹¹
“He receives the eye commended by the Buddha,

cakṣus tu yasyottama-hetu-bhūtam,
that eye for him is the supreme cause,

lokāvabhāsam bhavatīha rūpam,
here forms shine forth in the world,

pradīpa-dānena Jagad-dharasya.
through the gift of a lamp to (the Buddha), the World Upholder.

Tejodhiko, nārtham udikṣaṇīyaḥ,
Supreme in splendour, impossible to behold,

atīva tuṣṭaḥ, śubha-karma-darśī,
very satisfied, the one who sees lovely deeds,

samprāpya saukhyaṃ divi ceha caiva,
attains happiness in heaven and also here,

viśuddha-cakṣuḥ, praśamam paraiti.”
the purified eye, on the other side of peace.”

75b

Atrāryāniruddhasya dīpe divya-cakṣur; ṛṣṇām ca cakṣūtpātana-
mokṣāyaṇe vaktavyam.

Here should be spoken of the noble Aniruddha who had the divine eye
(through giving) the lamps;²¹² and of the seers who had their eyes torn out
on the way to release.²¹³

²¹¹ The metre is Upajāti.

²¹² DPPN says: In Padumuttara Buddha’s time he [Anuruddha] had been a rich householder. Hearing one of the monks declared best among possessors of the celestial eye, he wished for a similar honour for himself in the future. He did acts of great merit towards that end, including the holding of a great feast of light in front of the Buddha’s tomb. In Kassapa Buddha’s age he was born in Bārāṇasī, one day he placed bowls filled with clarified butter all round the Buddha’s tomb and lighted them, himself walking round the tomb all night, bearing on his head a lighted bowl.

²¹³ It is not clear who this refers to.

75c

Yathā dīpa-mālā-pradānena Dīpaṅkareṇa Buddhatvam prāptam.
Just as with Dīpaṅkara, who with a gift of an array of lamps, attained
Buddhahood.²¹⁴

75d

Yā ca Śrāvastyām cakṣu-vikalena pradīpa-mālā kāritā.
And in Śrāvastī an array of lamps was made by a man who had lost his
eyes.²¹⁵

Saprasādo jātaḥ, praṇidhānam kṛtavān.
Faith arose, and he made his aspiration (to be a Buddha).

Utthitasya cāsya yathā paurāṇam cakṣuḥ saṁvṛttam.
Upon arising his eyes became as they had been previously.

Ime daśa guṇā dīpa-pradānasya.
These are the ten virtues of giving lights.

[76. Giving Incense]

Katame daśa guṇā gandha-pradānasya?
What are the ten virtues of giving incense?

Ucyate:
It is said:

Gandha-bhūto bhavati lokasya.
One becomes like incense to the world. [1]

Ghrāṇendriyam viśudhyati.
One's faculty of smell is purified. [2]

Kāya-daurgandhyam apaiti.
Bad odour of the body disappears. [3]

Saugandhyam prādur-bhavati.
Good odour appears. [4]

²¹⁴ The Pāḷi tradition does not seem to record this story.

²¹⁵ I do not know this tradition.

Daśa diśaḥ śīla-gandhaḥ pravāti.

The sweet fame of one's virtue blows in (all) ten directions. [5]

Abhigamanīyo bhavati.

One is sought out (by others). [6]

Lābhī ca bhavati iṣṭānām dharmāṇām.

One receives all desirable things. [7]

Mahā-bhogaś ca bhavati.

One has great wealth. [8]

Svargeṣūpapadyate.

One is reborn in the heavens. [9]

Kṣipraṁ ca parinirvāti.

One quickly attains final *Nirvāṇa*. [10]

76a

Yathoktam Abhidharme Cakravarti-sūtre:

Just as was said in the discourse about the Universal Monarch in the
Abhidharma:²¹⁶

“Kasya karmaṇo vipākena rājñaś cakravartinaḥ,

“What is the deed the result of which is that the king, the universal monarch,

**strī-ratnasya romakūpebhyaḥ śarīrād gandho nirgacchati tad-yathā
gandha-samudgakasya?**

experiences a perfume rising from the hair of the woman-jewel just like from
a perfume box?

**Dīrgha-rātraṁ tayā striyā caitya-garbha-gr̥heṣu gandhopalepanāni
dattāni,**

For a long time the woman gave scented coatings for the relic houses,

surabhīṇi ca puṣpāṇi dhūpaś ca dattāḥ,

and also gave fragrant flowers and incense,

stūpeṣu ca gandha-snāpanāni kṛtāni.

and had the *stūpas* washed with fragrant (waters).

²¹⁶ Mentioned above at 32i, 70b, 75a above.

Tasya karmaṇo vipākena rājñāś cakravartinaḥ

This was the deed the result of which was that the king, the universal monarch,

strī-ratnasya śarīrād evaṁ-rūpo gandho nirgacchati, tad-yathā gandha-karaṇḍasya.”

experiences a perfume rising in this way from the body of the woman-jewel, just like from a perfume casket.”

Ime daśa guṇā gandha-pradānasya.

These are the ten virtues of giving incense.

[77. Going Forth]

Katame daśa guṇāḥ pravrajyāyāḥ?

What are the ten virtues of going forth?

Ucyate:

It is said:

Putra-bhārya-duhitṛ-dhana-tṛṣṇāsyā na bhavati.

One doesn't crave for sons, wives, daughters and wealth. [1]

Kāmasya parigraho na bhavati.

One is not possessed by sensual pleasures. [2]

Araṇya-vāse prītim pratilabhate.

One receives joy in living in the wilderness. [3]

Buddha-gocaraṁ sevate.

One associates with the way of the Buddha. [4]

Bāla-gocaraṁ vivarjayati.

One avoids the way of the fools. [5]

Durgati-gamanīyān dharmān vivarjayati.

One avoids things which lead to a bad rebirth. [6]

Sugati-gamanīyān dharmān sevate.

One associates with things that lead to a happy rebirth. [7]

Devā asya sprḥayanti.

The *devas* envy him. [8]

Nityam Sugata-vacane pravrajyām pratilabhate.

One always gains the going forth in the word of the Happy One. [9]

Ime daśa guṇāḥ pravrajyāyā bhavanti.

These are the ten virtues of going forth.

[78. Living in the Wilderness]

Katame daśa guṇā arañyavāsasya?

What are the ten virtues of living in the wilderness?

Ucyate:

It is said:

Samgaṇikā vivarjayati.

One avoids society. [1]

Pravivekaṁ sevate.

One associates with seclusion. [2]

Dhyānāmbanam cittaṁ bhavati.

The mind achieves support in concentration. [3]

Na ca bahu-karma-kṛtyatām prāpnoti.

One doesn't have a lot of work to be done. [4]

Buddhānāṁ smṛtiṁ yāti.

One enters into mindfulness of the Buddhas. [5]

Prīti-sukha-saumanasyam kāyo na jahāti.

One doesn't abandon bodily joy, happiness and satisfaction. [6]

Antarāyās ca na bhavanti.

One has no obstacles. [7]

Brahmacaryasya alpāyāsena samādhim adhigacchati.

One achieves concentration with little effort in the spiritual life. [8]

Uddiṣṭam cāsya pada-vyañjanam na naśyati.

The words and syllables one recites do not perish. [9]

Yathā-śrutānām dharmāṇām vistareṇārtham ājānati.

Just as one has heard, one knows (every) detail and the meaning of things. [10]

Ime daśa guṇā arañya-vāsasya.

These are the ten virtues of living in the wilderness.

[79. Living on Alms Food]

Katame daśa guṇāḥ piṇḍapātikatve?

What are the ten virtues of living on alms food?

Ucyate:

It is said:

Caṅkramo 'sya upārjito bhavati.

One has a walking path. [1]

Gocaro 'sya prahato bhavati.

One pounds his resort. [2]

Māno 'sya nihato bhavati.

One's pride is lowered. [3]

Ātmānam lābhena yojayati.

One urges oneself on with gains. [4]

Parān puṇye pratiṣṭhāpayati.

One sets up the merit of others. [5]

Śāstuḥ śāsanam dīpayati.

One expounds the Teacher's dispensation. [6]

Paścimāyā janatāyā ālokaḥ kṛto bhavati.

One makes the way shine forth for later generations. [7]

Sabrahmacāriṇām upaghātaḥ kṛto na bhavati.

One does no harm to his fellows in the spiritual life. [8]

Nīca-cittam upasthāpitam bhavati.

One establishes humility in the mind. [9]

Piṇḍapāta-para-cittasya bhikṣoḥ sarvā diśopratikūlā bhavanti gamanāya.

The monk who has a mind set on (receiving only) alms from others is able to go in all directions without adversity. [10]

Ime daśa guṇāḥ piṇḍapātikatve.

These are the ten virtues of living on alms food.

[80. Ten Confidences]

Daśa vaiśāradyāni.

There are ten confidences.

Katamāni daśa?

What are the ten?

Ucyate:

It is said:

Viśārado grāmam praviśati.

One is confident when entering the village. [1]

Viśārado grāmān niṣkrāmati.

One is confident when leaving the village. [2]

Viśāradaḥ piṇḍapātam paribhunkte.

One is confident when making use of alms food. [3]

Viśāradaḥ pariṣadi Dharmaṃ deśayati.

One is confident when teaching Dharma in the assembly. [4]

Viśāradaḥ Saṃgha-madhyam avatarati.

One is confident when entering into the midst of the Saṃgha. [5]

Viśārada ācāryopādhyāyān upasaṃkrāmati.

One is confident when approaching his teacher and preceptor. [6]

Viśārado maitra-cittaḥ śiṣyān anuśāsti.

One is confident when teaching his students with loving-kindness. [7]

Viśāradaś cīvara-piṇḍapāta-śayanāsana-glāna-pratyaya-bhaiṣajya-pariṣkāraṇ paribhunkte.

One is confident when making use of the requisites of robes, alms food, dwellings and medicine for support when sick. [8]

Grāhyam cāsya vaco bhavati.

One's speech is readily accepted. [9]

Imāni daśa vaiśāradyāni.

These are the ten confidences.

Karma-vibhaṅga-sūtraṇi Samāptam
The Discourse on the Analysis of Deeds is Complete